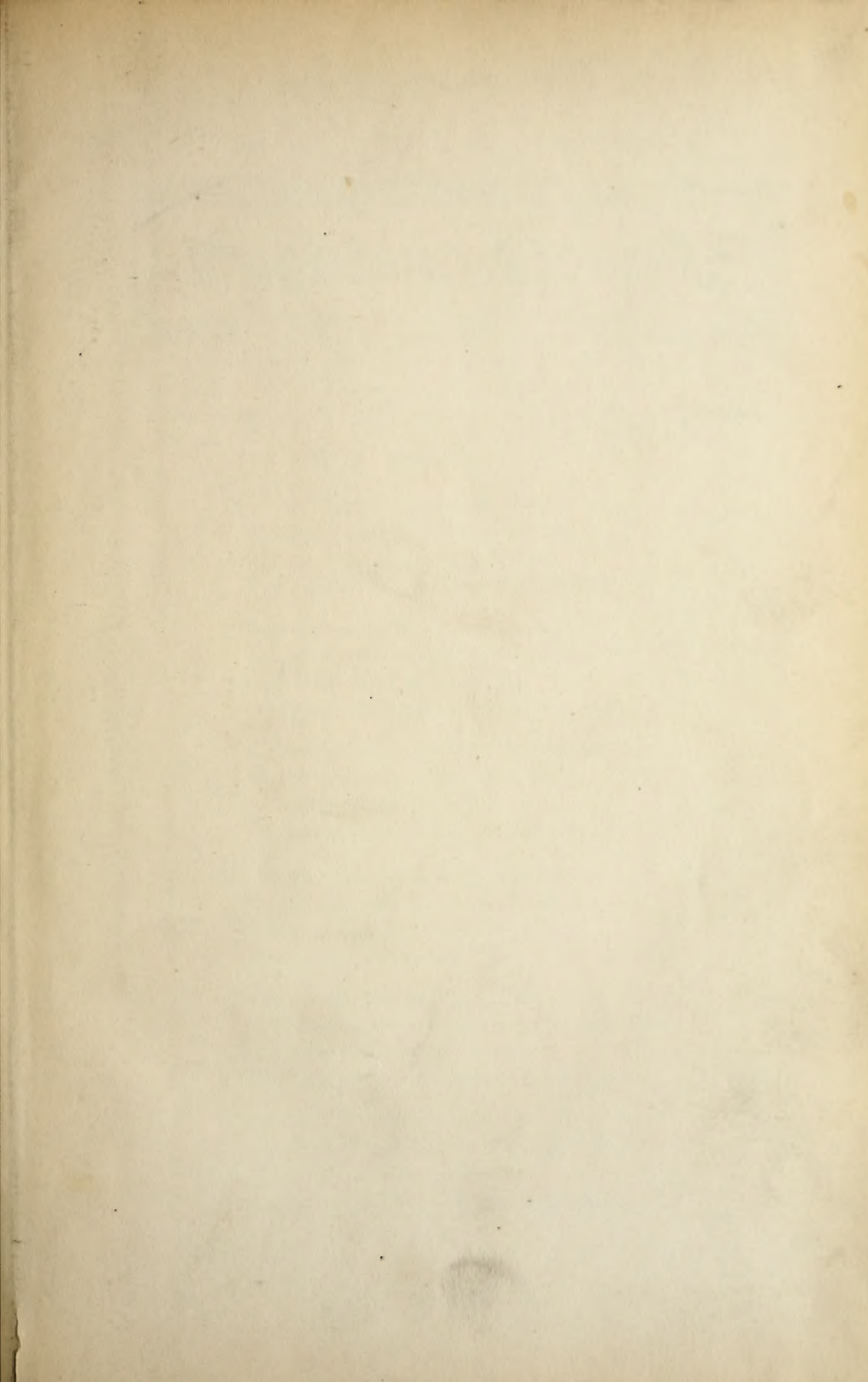


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Duquesne Monthly

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No. 1.

The Rosary.

Oh ! 'tis a sweet and lovely sight
To see a band of children gather,
And round the altar all in white,
Bow, angel like, to God their Father.

'Tis sweet to watch their glowing eyes,
All heart and innocence displaying;
To see their souls in ardor rise
Weeping, may be, but deeply praying.

All thoughts subdued, and bridled glee,
Their very look is still and wary,
As, joining in the Rosary,
They breathe the holy name of Mary.

So kneel, dear child, and raise thy voice
To her, to take thee to her keeping;
That thou with her may yet rejoice,
Pure when awake, and pure when sleeping.

Breathe then her name; her prayerful aid
Will guide thee, should thy footsteps falter,
And, should the enemy invade,
Oh ! hasten to her flower-decked altar.

Pour forth thy soul to God; her prayer
Shall ward thy heart, and keep it holy;
So only as thou hasten there
And come with aspect meek and lowly !

T. H.

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A Graduate's Adieu.

In a few moments we shall have finished our Commencement Exercises, and where all is now light and joy and gladness, there will be only silence and darkness, with these painted imitations of nature looking down upon the scene of our closing scholastic endeavors. Thus comes the end to our college life. So also must there come a similar end to all human attempts and achievements, for the end must come with time, and to-night we are forced to bow before the unrelenting hand of time which is ever hurrying us on towards the inevitable goal of our destinies.

Our existence here on earth may be formulated into two great divisions—the preparation for life, and life itself. In most cases the success of the latter depends upon the merits and the qualities of the former. To-night marks the successful climax of the preparation for our struggle in the broad arena of life. Although the change from the theoretical college life to the practical problems of the world, fills us with a natural temerity, yet, on looking back over the years of our preparation, a feeling of confidence arises in our breasts that dispels all the fears that the vision of the untried world conjures up within our hearts. We stand solidly upon a preparation of years of study and application—a preparation begun, molded and completed under the guidance of most conscientious professors, men whose sole, unselfish aim has been to lead us to the heights of knowledge through the paths of truth, honor and justice,—to instil into our hearts a love of what is good, to influence us with the desire to possess knowledge, not for the sake of knowledge alone, but that we may be of some use to our fellowmen.

These are the principles that you have given us, O most esteemed professors! In this way you have labored to transfer to us that knowledge which required on your part so many years of diligent research and patient self-sacrifice, and to you we are humbly grateful. It is beyond the power of words to express the measure of our gratitude for the priceless gifts that you have bestowed on our unworthy selves; but by governing our future actions and lives according to your principles of truth and honor, we hope to make our careers living testimonials of your ever-watchful zeal and untiring energy.

Gratefully do we appreciate your kindness, my dear friends, for assisting at our exercises to-night, because your presence lessens the pain that accompanies all this pomp and ceremony. The happiness depicted in your faces fills us with hope and confidence, for the knowledge that you are happy in spite of the bitter experience of the wisdom of the world fires us with renewed ambition to succeed where you have succeeded. We feel that your sympathy is with us in this trying moment of separation from our *Alma Mater*. The consciousness that we have your best wishes further inspires us to walk steadfastly along that path of life which we marked out for ourselves during our college days.

And now, dear comrades and fellow graduates, has come the time for parting. Now must we say farewell to all that we have held dear during our college life. No more shall we sit on those benches, and hear the words of wisdom fall from the lips of our honored professors. No more shall the stirring scenes of the campus inflame our hearts to that pitch of enthusiasm that forgets all else save the glory of our *Alma Mater*.

The games and studies, the petty trials and tribulations, have already sunk into the deep oblivion of the past, and soon nothing of them will remain except the pleasant recollections faithfully cherished in a fond memory. To all these must we now say farewell,—to our beloved *Alma Mater*, to our devoted professors, to our companions; and now, dear comrades, to each other must we say it—that word of mystic significance, that word that has caused more tears and more bitter anguish than the mind may conceive, a word that sometime must touch the heart-strings of every living being, but, oh, dear comrades, let it enter your hearts as a gentle breath, so that by its passage it may encourage you to let it fall softly from your lips—farewell.

JOHN P. EGAN, '11.



SOME OLDER UNIVERSITIES.

University of Alcala.

The question of education seems to have stood out as prominently and as interestingly in the middle age of the world's history as it does in our own times. The time that interests us in particular is the time of the Renaissance, when Europe witnessed a revival of all the learning that characterized ancient Greece. The "New Birth" made possible the great universities of mediaeval Europe, the re-establishing of the seminaries and the conversion and extension of many of them in their courses of study. The principal universities of which we read are those of Oxford, Paris, Bologna, Salerno and Salamanca. The reputation that these schools enjoyed is one of the most remarkable incidents of an age that was a witness of strife and bloodshed. All these great schools owed their foundation and greatness to the respective efforts made in their behalf by some one man whose desire it was to see the institution founded by him, the greatest in Europe.

Not the least of these zealous men, was the renowned and brilliant Cardinal Ximenes, whose life is one of the most interesting in all Spanish history. It is to him that Spain owes the distinction she enjoyed in the early 16th century; it is owing to him that Spain had a "new birth" as great and distinguished as that of the rest of Europe; and it is owing to Ximenes in conjunction with Isabella that Spain was great and respected by the powers of Europe. It is to Ximenes that the revival in Spanish education can be traced, and that the foundation of one of the great universities in Europe, that of the University of Alcala, may be attributed.

It was in 1498 that Ximenes conceived the idea of his university and in 1500 the first building of the group was erected. Other buildings followed and in 1508 was witnessed the opening of the university. The College of San Ildefonso was the main part of the university and in it resided the director of the entire school.

The faculty was composed of the most brilliant men that could be secured, Ximenes going so far as to bring learned

professors from Paris and Salamanca. Thus he assured those who registered in Alcala a thorough education in whatever branch of study they pursued.

That the youth of Spain took advantage of the opportunity presented them is attested by the extremely large attendance in the year 1515, when the students numbered about seven thousand. This certainly speaks in glowing terms of the great school of Alcala, the rival of Salamanca, and the greatest institution that Spain has seen before or since.

Spain owes to Ximenes, more than to any other person, excluding the gracious Queen Isabella, the deepest and most sincere gratitude for the manner in which education and civilization were awakened among her people. Long before the time of Ximenes the poem of the "Cid" roused the patriotism of the Castilians for a short time, when it died out, only to be rekindled by the great Cardinal.

And so the great University of Alcala flourished till about the year 1857, when it was closed by order of the government. Thus for about three centuries the noble work of a noble man lived, during which time the good accomplished would be difficult of reckoning. Sufficient to say, that had not Spain enjoyed the fruits of Ximenes' labor, she might be far worse than she is to-day. The University of Alcala stood an impressive monument to perpetuate the memory of its illustrious founder. Cardinal Ximenes, let it be said, takes his place with other renowned men of Europe, and although his achievements are not praised as much as others less deserving, nevertheless, it can be said, without fear of contradiction, that as a patron of learning and an organizer of higher education his name will be cherished wherever pursuit of knowledge is known.

J. J. LAPPAN, '12.



The University of Oxford.

The old city of Oxford, the site of the university, is located at the junction of the Thames and the Cherwell rivers, in a pleasant valley. From the crest of the surrounding hills, the

city presents a striking appearance, with its array of spires and towers, which adorn the museums, libraries, chapels and colleges. For it must be understood that Oxford is not a single building, but that it consists of a number of colleges scattered here and there about the town. Most of these colleges were founded during the Middle Ages, and, although now equipped with modern conveniences, still have about them an air of venerable antiquity.

The tradition that Alfred the Great founded the university is now generally discredited, and is even referred to as the "Alfredian Fiction." The opinion of men well versed in such matters is that Oxford, as well as other institutions, was the outcome of the spirit of combination which prevailed in the Middle Ages. Men were uniting to form religious societies, chivalric orders, municipal corporations, and trade guilds. Following the spirit of the age, masters and students united to form a scholastic guild, or university.

In the early days, the students lived in private lodgings. This proving too expensive, they formed into groups and rented houses of their own, known as halls or inns. Even this proved expensive for the poorer students.

Therefore, persons charitably inclined bequeathed sums of money to provide for the rental of the halls for the students who were unable to pay their rent. In 1249, William of Durham left a large sum for the erection of a house where the professors and students could live together, and where lectures might be delivered. This was the first college. Two more were established within twenty years, nine more were added before the close of the fifteenth century, and yet another nine were established in the centuries following, making a total of twenty-one. Each of these colleges is quite distinct from any other; it has its own professors, and its own president, who in different colleges is called Master, Dean, or Provost. Each college has its own private property. To be a student at the university, it is necessary to be in attendance at one or other of these colleges. The university is the combination of these twenty-one colleges.

The president of the university is called the vice-chancellor. The office is held in rotation for periods of four years by the heads of the various colleges. He is a magistrate of the city, and

is empowered to try any students arrested by the police, should they appeal from the civil tribunal. He has also the power to prevent the holding of any play, circus, or carnival in the town. He is assisted in his duties by two brothers, elected for one year by the heads of the various colleges. The proctors, on their rounds, are accompanied by two servants, who must possess three qualifications: a personal knowledge of every student in the university, marked pugilistic ability, and extraordinary fleetness of foot. These servants are known by the very suggestive name of "bull dogs."

Candidates for the B. A. must pass four examinations. The first is not a university examination. It is conducted by the professors of the college which the student wishes to enter. A candidate's athletic record often tells in his favor. The second examination is known as the Responsioms. For these, any course may be selected, but Greek is necessary in all, even in law and medicine. The third examination is held in public, and conducted by a board of examiners called moderators. No matter how poorly a student may answer, the examiner always says at the conclusion, "Thank you." In the final examination, for the B. A., to which candidates are admitted after a three years' residence, honors are conferred in all courses.

Among the many amusing stories about examination, there is one in which Gladstone is the central figure. The professor examining him in Greek, asked if there was any author in whose works he would prefer to be examined. Gladstone replied that all Greek was easy for him, that he had no preference. With a grim smile, the examiner produced a fragment of an obscure Greek play, and, turning to one of the choruses, asked him to translate it. Gladstone was never more eloquently silent. He gazed at the passage in dismay, until the examiner in a polite voice said, "Thank you."

JOHN V. O'CONNOR, '12.



Roman Universities.

In the city of the Popes are three universities—two Catholic, the Gregorian University and the Propaganda University, and one secular, the Roman University. The first two especially interest us. The Gregorian University is the outgrowth of a college opened by St. Ignatius in 1550. Pope Gregory XIII. built for it a magnificent home in 1582, and thereafter the institution was called the Gregorian University in honor of its patron. At the occupation of Rome by the Piedmontese in 1870, this venerable college, with its famous library, its museums, and other treasures, was seized by the Italian government and converted into a Lyceum, where the education imparted is purely secular. This university is now in a palace erected by the Borromeo family centuries ago. It is attended by over 1,000 ecclesiastical students.

It is an interesting sight to see them in their different college uniforms going to, or returning from, the lectures: they generally walk two deep in bands of fifteen or twenty, the Germans in their scarlet cassocks and sopranos being the most conspicuous of all; the English wear black, the Scotch violet, the South Americans blue and black, the Spanish black and blue lining. The students of the French, Portugese, Belgian, Canadian and Polish colleges, also attend at the Gregorian University. On the roll of its students are the names of five saints: St. Aloysius, St. John Berchmans, St. Camillus de Lellis, St. John Baptist De Rossi, and St. Leonard of Port Maurice. It has graduated ten Popes: Gregory XV, Urban VIII, Innocent X, Clement IX, Clement X, Innocent XII, Clement XI, Innocent XIII, Clement XII and Leo XIII.

The Propaganda University was begun under Pope Gregory XV in 1622, and was fully established by Urban VIII. It is under the direction of the Cardinal Prefect of the Propaganda and is attended by students from the missionary countries. Its 800 students are composed of many nationalities: North American, Irish, Greek, Armenian, Lithuanian, Maronite, Bohemian, Canadian, English, French, Ruthenian, Japanese, Chinese, Italian, Arabian, Kaffirs, and Roumanian. The first seven

attend at their own national colleges, the remainder at Propaganda College. Several of its alumni have crowned their lives of heroic labor with a martyr's death.

From the curriculum of these two schools, one might judge that they deserve the titles of seminaries rather than of universities. They have chairs of Theology, Scripture, Philosophy, Oriental Languages, Mathematics, Natural Science, and Greek and Latin literatures; but there are other circumstances which determine their universality: the many nationalities of their students and the advantages of their situation. The education of the class-room is not the chief advantage of studying in the Eternal City. There, students are "brought in contact with, and see, the most intimate workings of that greatest of all institutions, even from a worldly standpoint, the Church. Then, too, basilicas and catacombs, shrines and magnificent ceremonies, are preaching a sermon so eloquent, ever varied and ever fruitful." "Rome is the head of the world, the queen of the nations, the place chosen by God, above every place, for the supreme rule, first in the secular, now in the spiritual, dominion."

JOHN N. HAYES, '13.



The Story of Trinity College, Dublin.

The history of the origin and rise of Trinity College, Dublin,—Ireland's famous college and university, is involved in antagonism. Founded, as it was, in the reign of England's "virgin queen," and at a time when Irish Catholics, crushed by the cruel hand of a relentless religious foe, lay helpless, deprived of their rights and privileges, we could not expect it to be otherwise. The hoarse, rough voice of a tyrannical, female ruler, then echoed in the hallowed precincts of the Emerald Isle,—in the dales, where it mocked the never-ceasing carol of the saints; over the hills, where it produced dull discord with the sweet refrain of the priest, hounded to the verge of distress, in his attempt to administer to a faithful people; and across the plain, barren and unproductive, after its pillage by a maddened,

sensual ruler. Like the subjects of Pharaoh after the tenth scourge of God, the Irish peeped out the doors of their huts in fear of the Angel of Death, and raised their eyes to Heaven in prayer, asking for deliverance from the plague of the wicked Tudors.

In this turbulent period, one Adam Loftus, queen Elizabeth's archbishop of Dublin, prevailed upon the mayor and citizens of Dublin to grant him the ancient priory of All Hallows. This is the site of Hoggin Green, afterwards College Green, granted in 1166 by Diarmid, son of Murchard, King of Leinster, to Edna O'Kelly, Bishop of Clogher, by way of endowment for a Priory of Canons of the Order of Arcasia. All Hallows had been enriched from time to time by kind benefactors, who made it one of the wealthiest religious houses in Ireland. In 1538, however, its last prior, Walter Hancoke, pusillanimously surrendered it and its possessions to Henry VIII. of England. One year later, Henry granted it to the people at a merely nominal rent as a reward for faithfulness during the siege of Dublin.

Loftus was but a vain office seeker, ever on the alert to acquire titles in Church and State, and thus to retain the good will of his friend, the queen. He grasped at everything; and so, when an attempt was made by Sir John Perrot, then Lord Deputy, to have the revenues and possessions of St. Patrick's Cathedral, Dublin, devoted to the establishment and maintenance of a university, the avaricious Loftus opposed it because of the pecuniary benefits he received from the Cathedral. Unfortunately, Perrot died, leaving a large field for the labors of the ambitious Loftus.

His first step was to induce Elizabeth to grant a charter for a university, which she did in 1592. But in marked contrast with her alacrity in granting the privilege to conduct a university, was her indisposition to finance the new institution. Loftus, of course, was made the first Provost, and the task of raising funds fell to his lot. His clever brain was not slow in devising a scheme for the construction of a new building, which was opened in 1593 with about one hundred students.

When its doors were first thrown open, the Catholics were indignant at finding that they were denied admittance. This was

a severe blow to the Catholic party in Ireland, for when the Corporation of Dublin so generously surrendered All Hallows to the perfidious Loftus, it was generally understood that Catholic and Protestant alike would enjoy the privileges of the university. No doubt, Queen Elizabeth herself interpreted the situation in the same manner, because there is nothing in the wording of the charter to indicate the contrary. An exclusively Protestant college in Dublin could never have been established, had not Loftus, in his treachery, misrepresented the circumstances to an eager Catholic populace that was ever on the alert to find an outlet for Irish genius.

The Act of Uniformity required that every Catholic seeking a degree should take the infamous Oath of Supremacy. There were many religious tests in force at the time to determine the attitude of the candidate in regard to the Established Church. Among them was an obligation to attend the College chapel and to receive the Protestant communion before one was eligible to be admitted to honors. During the reign of James I, that reprobate son of a pious mother, Mary Queen of Scots, university education for Catholics was impossible, as the atmosphere of Trinity College became aggressively and insolently Protestant. James, in an attempt to give voice to the Protestant principles instilled in him in his early years, sent a series of provosts from Cambridge, who were pledged to show no favors to Catholics. Under the Puritan domination, during the reign of Charles I, the notorious Archbishop Laud deemed it advisable to draw up a new charter which provided that " it shall be the duty of the Provost and Senior Fellows to take heed that no opinion of Popish or heretical doctrine be supported or propounded within the boundaries of the College, whether publicly or privately. Besides, that no one be elected into the number of Fellows who shall not have renounced the Popish religion"

For a brief period during 1689, the Reverend Doctor Moore, a Catholic priest, enjoyed the unique distinction of being Provost, and the Reverend Doctor McCarthy, another priest, was appointed Librarian. The former, the only Catholic Provost of Trinity College, was indebted to the Catholic Bishops of Ireland, who

prevailed upon James II to make the selection. This move of the Stuarts produced quite a recurrence of bitter feeling among the Protestants, and finally terminated in the enactment of the Penal Code, that disgraceful act which will ever remain a monument of shame in remembrance of the Protestant Parliament in Ireland.

The Catholic Relief Bill, passed in 1793, opened up many channels to the oppressed Catholics in Ireland. The various learned professions were thrown open to them, and they were enabled to take degrees at Trinity College; but the bitterness against dissenters was still manifested in a polite exclusion of Catholics from the office of Provost and from the fellowships. This is still the law in Ireland. These two restrictions are still enforced, but, in comparison with conditions in reform days, members of the ancient faith consider themselves practically free to compete for all the dignities and profits of university education. Many have done so, but at the risk of the perils of mixed education, which the Church so vigorously discourages.

To the careful reader, it is evident that Trinity College has been a work of fraud and injustice. The English may ever gaze upon its history as representative of the gross intolerance of the Tudors and Stuarts in Ireland; the Irish, as a souvenir of the fearless and successful struggles of a religious, God-fearing people in the height of adversity and misfortune.

E. J. MISKLOW, '12.



IMPRESSIONISM.

Pittsburgh has had many exceptional opportunities to study works of art, but probably no exhibition in our city ever received a warmer welcome than that of the paintings of the French impressionists held during February and March in nineteen hundred and eight. The collection afforded picture-viewing experiences destined to create a better understanding of the art of a group of painters which has had so potent a bearing on modern landscape painting; and not a little interest in the exhibition was derived

from the fact that the collection included, not only a number of paintings owned by local art lovers, but also some of the works of Miss Mary Cassatt, a talented artist who was born in Pittsburgh and was honored some years ago by being awarded the Lippincott Prize at the Philadelphia Academy and by being given representation at Paris and Luxemburg, and who by years of untiring labor and strong sympathy is allied to the original group of French impressionists. Yet, not only her pictures, but all in the entire exhibition, were evidently much appreciated by the intelligent public; and even many people ignorant of technique and able to enjoy only the beautiful qualities of the paintings, were charmed with the chromatic chaos and were not without some admiration for the art dedicated to the depiction of light that gladdens and beauty that elevates.

But the exhibition is gone. Other eyes than ours are feasting upon the sonorous colors of the canvases: Claude Monet's "Waterloo Bridge," "Sun and Fog" and "The Seine at Lavacour," Louis Eugène Boudin's "On the Meuse at Rotterdam," Johan Barthold Jongkind's "General View of Honfleur," and the rest of the pictures in the collection are speaking with their mute eloquence to other minds and hearts. And we are wishing and waiting for another group of impressionistic paintings to be gathered and displayed for public inspection. However, it is well to remember that in the midst of prospection, retrospection is not without value and interest; and it is with a view to this latter end that the few paragraphs that follow are offered to the respected reader as so many references to the past of impressionism.

Impressionism is no innovation. It is old and oriental. It has passed through periods of development and alteration. It is clearly evident in the vivid patterns woven in ancient Japan and distant Persia. Modern impressionism may not improperly be regarded as merely a new method or technique, for it looks upon the world simply as a grand mosaic composed of patches of color—patches of all shapes and tones and hues: Claude Lorraine, Watteau, Turner, and Monticelli are the recognized progenitors of the practitioners of modern impressionism, while Degas, Monet, Manet, Pissarro, Sisley, Cézanne, of the Old World, and Twatchman, J. Alden Weir, W. L. Metcalf, Robert Henri,

Childe Hassam, Robert Reid, Colin Campbell Cooper, Prendergast, Luks, Earnest Lawson, Paul Cornoyer, and Glackens, in America, have all been classed at different times as impressionistic technicians, notwithstanding the vast differences in their respective works and methods, so that impressionism becomes a most ambiguous and misleading term. Perhaps impressionism in its most popular sense would be best understood by the description of some representative picture.

Probably no better illustration of impressionism could be found than the canvas entitled "Waiting," which some time ago was given publicity by an eminent connoisseur. The picture shows a woman seated on the seashore with her back turned towards us and a ragged shawl wrapped tightly over her head and shoulders. A bulge in one side of the shawl tells you that the woman holds a child in her arms. You do not see the child, but you know it is there, pillowed softly on the mother's loving bosom, and an indefinable something tells you that the hidden cherub cheeks are rosy and wet like the lining of the seashells. You do not see the woman's face, but you know it is looking out longingly over the whirling waters of the restless tide. And you know, too, that she is watching and "waiting" for a departed ship freighted with a loved one—a ship that will never again be silhouetted on the far horizon to gladden her dimming and anxious eyes.

However, if you yourself do not know what it is to wait for a footstep that shall never again tune the floor and to listen for a voice that shall never more be heard, then the picture will mean little to you; but if you have lived and loved and known and felt, you will see despair written large across the dull, threatening gray of that storm-charged sky, and wrecked hopes in every line and curve of the wild waves. You will be made to feel that a thousand lights and shades are passing across the camera of the woman's soul,—that a dark tempest with all its melancholy gloom is about to break over a heaving ocean and a darker tempest with sadder desolation over a heaving heart. But the long, monotonous stretch of yellow sand will speak to you of an ever-enduring hope, and the bulge in the shawl will tell of love that is stronger than death. The picture pulls out the tremolo

stop of the human heart and at the same time causes the beholder to think and reflect—and this is impressionism, pure and simple.

Many charming and valuable studies, truthful in tone, are to be classed under impressionism, but unfortunately the world at large still looks contemptuously and suspiciously on any work representing rapid impression and lacking so-called "finish." Impressionism is largely regarded as improvisation or as a factitious and facile mode of artistic rendering—precisely the same idea entertained by Albert Wolff when he posed for Monet until, to his surprise, he found the artist requiring as many sittings as would have sufficed for the careful Bonnat. But notwithstanding the misguided criticism and the aversion to impressionism that constantly prevails, Claude Monet and his co-laborers are shining to-day; and it is not too much to assert that when their canvases are dim and cracked and faded, he and his adherents will still continue to shine and to hold high the torch of inspiration in the world of art.

M. J. HEGERICH, '14.



Criminal Justice, Punitive and Remedial.

T. F. RYAN, M. A.

It is a striking and familiar fact that there can be no human act without its ultimate consequence either here or hereafter. This conclusion is especially and vividly true in the case of a wrongful act. Wrong and punishment are concomitant, and we scarcely ever think or hear of the one without immediately and subconsciously linking the other with it. There is a bond between them—seemingly mystic; but, upon the slightest consideration, the mystery is soon solved and the haze dispelled. So we discover that punishment follows wrong as a necessary and wholly natural consequence. As an illustration, how often have we seen an infant turn and strike the step it stumbles over; again, an old law provided that if a man fell out of a tree and died of his injuries, the tree must be chopped down and its chips scattered far and wide.

Punishing an injury or the cause of an injury, we see therefore to be wholly natural to man. Hence it is we may aptly and quite safely conclude that the word punishment is probably coeval with any formula of words; and that the equivalent idea antedates all language and is inborn in mankind. The antiquity of punitive justice is indisputable—it assuredly existed as a rule of action among the pioneers of the human race. Our authority to punish wrongs has been conferred upon us by the Highest Power—for, can we ever forget the punishment meted out by the Creator to our first parents for their disobedience, that sin which “brought death into the world and all our woe?” In pursuance of this high example of retribution upon wrongdoers, there must have been a regular system of human punishments in vogue with the first family—for, do we not find the murderer Cain so apprehensive that he feared whoever should find him would take his life?

Thus we see that before communities were founded each individual had vested in himself naturally the power to inflict punishment for wrongs. But soon that God-given instinct for intercourse with his fellow-beings drove man to found towns; and in these each individual must surrender some of his absolute and natural rights in favor of the public peace and tranquility. This is the price man paid for the privilege of enjoying the society of his fellowman; and this is the same price that we of to-day are still paying to live in civilization—we never do exactly and absolutely as we wish, but are continually making similar sacrifices. Society once established, public peace and welfare required power to be lodged somewhere, and a secure lodgment has ever since been found in the sovereign body of the State. Hence it is that we to-day see the legislatures and courts wielding the wand of punitive justice.

Having thus been made acquainted with the origin, reason and authority of men and governments to punish crimes, let us take a brief glance at the mode and measure of human punishments. This brings us to the principal object of our present inquiries.

How well we all know that biblical mandate, “An eye for an eye, and a tooth for a tooth.” This supreme dictum has had a

literal interpretation for centuries, up to comparatively recent years. Now its application is chiefly a rhetorical or a figurative one. In England, the mother country of our legal system, if, in early days, one man cut off the limb of another, he must suffer the loss of a like member; if he put out another's eye, he must lose an eye; and if he put out the remaining eye of him who hath but one, he must suffer the loss of both his own. Thus we see the aim of this early punitive justice was to place the wrongdoer in as sorry a plight as the victim.

Finally men awoke to the realization that something more than punitive justice was required; a deterrent and preventive was necessary. "Frighten the criminal," became the slogan of the legislators. Immediately a list of crimes capitally punishable and appalling in length was formulated; by it a poor, needy wretch who stole a lamb under certain circumstances was liable to execution. But such justice was onerous and burdensome; society was in a state of terror and dread at its own laws. This early legal code was a dragon of frightful mien, scorching and consuming with its fiery breath the country far and near. But, at last, the reaction—long in coming—now set in and, beneficent in its operation, is still at work.

The lust for vengeance has become practically obsolete; the universal cry for revenge is now hushed or at least but a whisper. True, retribution is still visited upon the wrongdoer; but now-a-days the deterrent and preventive theory has a more humane application. Some time ago a feeble light began to flicker; in the gloom it has been coaxed and nourished until now it is a great, peaceful glow, all-embracing in its effulgence and warmth. As I said before, crime is still punished, but for severity has been substituted certainty of punishment. He is a cruel surgeon, indeed, who amputates every member without first attempting a cure. So the law in its tender regard for human frailties is ever solicitous for the welfare of the legally sick and erring. Like a fond parent, it hopes for the prodigal's return, and holds out promise of forgiveness to the sincerely repentant. This does not necessarily imply immunity from punishment; but it does indicate opportunities for leniency in cases of reform and good behavior.

A detailed account of modern methods of punishment would be tedious here. I shall merely designate a few of the soothing means whereby society seeks to uplift its fallen members. Nor shall I enter into an academical discussion of the causes of crime, its quality of transmission by blood, or the logic of some of the changes in the law. A few remarks will suffice. Crime by many, as you all know, is usually regarded as being a disease, and as such a tendency to it may be inherited or contracted like any other malady. But as medicine increases the list of its remedies, so the law is progressing, and, wherever safety permits, applies ointments, and attempts a cure. Owing to this we find a discretionary power vested in the learned interpreters of the law whereby they may fix punishments between a wide range of minimum and maximum. Periods of probation are allowed; the parole system needs no eulogy by me—it extends freedom contingent upon continued good behavior; much attention is now being given to methods of correcting and eliminating evils; juvenile delinquents are treated from a parental standpoint. But despite these curative means, prisons, reform schools, and houses of correction are still necessary evils accompanied always with their attendant odium; yet in these institutions efforts are made to influence the inmates towards better citizenship, and opportunities for religious instruction are not denied. Further, those incarcerated therein are taught useful trades whereby to earn an honest livelihood afterwards.

I make no mention, as you notice, of the so-called confirmed types of criminality. Their number, whether large or small, should not discourage the law from its missionary-like labors, just as the existence of some sinners with hardened hearts and impenetrable consciences should not deter the Church from its apostolic endeavors.

In conclusion, therefore, I would reiterate that punishment is the primary object of our criminal law; but it is no longer a vengeful punishment entirely, being rather retributive, preventive and corrective. Omnipotence, endowing man with free will, is justified in the love of those who return to Him: society, abolishing severity and instituting certainty of punishment, is justified by the turning away from criminality those tending towards it, and also by the homecoming of those whose footsteps, once wandering, have again found and followed the path of legal rectitude. The truth should be doubly dear to a sinner, penitent and absolved; the law should be the dearest object of regard to a criminal, wisely punished and corrected.

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EDITORIAL.

An Encouraging Prospect.

The closing of our last school-year was marked by the proclamation that the untiring efforts of the faculty to stimulate higher education in Pittsburgh and vicinity by securing a charter for a new university, had been crowned with success. Our joy was intense, for we recognized therein, not only the exceptionally great honor of having the first and only Catholic university in Pennsylvania, but also the unique distinction of rising from an humble beginning to university fame after only thirty years of labor. Coincident with the beginning of another year of study, and equally in accord with the progressive spirit of the Order in America, comes the news that our sister institution, Rockwell College, Cashel, led the colleges of Ireland last year in the Intermediate Prize List with a total of thirty-nine distinctions.

Metaphorically speaking, we clasp hands with Rockwell, and unite in mutual congratulations. Separated though we be, by a vast sea, our efforts tend to the same end,—the higher education, under religious guidance, of virtuous members of society.



Good Men Needed.

Varied and interesting are the duties of legislators. Like chameleons, the color of their opinions changes with their environment. Consequently, the aim of Pittsburghers at present is to keep the Council Chamber respectable, and to admit thereto only men whose private life is above reproach. As the number of the body is decreased, so do the chances of corruption become smaller. Great power should never be vested in a mob, but in the hands of a few competent men of character. "Progress is the key-note, and progress can be made only by progressive men." It is with pleasure that we find among the present nine, two Catholics of standing, whose efforts will, no doubt, aid in the material and moral uplift of this community, which has become but a mockery through the venality and corruption of its deposed representatives. The one extreme has proved impractical, and the other seems to be the logical remedy for the impediments to a larger and greater Pittsburgh.



An All-round Education *versus* the Elective System.

There is a tendency among non-professional men, and among some in professional life, as well, to frown upon the college student in his laborious search for knowledge. His careful perusal of the gems of classical writers, his earnest study of the truths of history, his intricate and delicate mathematical and scientific inquiries, his investigation of philosophical and theological truths, and above all, his perseverance and self-sacrifice,—are, in fact, set up before the populace and ridiculed as eccentric and antiquated. The elective system, or specializing in one

branch of learning before a general foundation has been laid, is the remedy prescribed to correct the so-called "evil" of spending several long, weary years in our colleges.

Doubtless, the abuses so often urged against wild and extravagant students in secular institutions, where scions of wealth enjoy unusual liberty, are responsible in a marked degree for this unfavorable attitude towards the arts and sciences. The business man, especially, to whom the fleeting minutes are fraught with gold, peeps out of the window of his busy office and deplures the labors of patient students poring over ancient lore in a school nearby. To him, the shortest way is the best; and what is not done quickly and concisely is seldom useful. Often the uneducated blindly surmise that what is not immediately productive of good results is impractical; and, strange to say, this fallacy has been accepted by intelligent people without a critical examination of the facts at hand.

It would be manifestly absurd to judge of the standard of morality in all colleges by that of one. And, in like manner, would it be improper and unfair to criticise all the students of one institution on account of the extravagances of a few. Success in any undertaking depends entirely upon work, for as Horace remarks: *nil sine magno vitæ labore dedit mortalibus*. Without application and a sincere desire to learn, the purpose of college life is easily defeated; and the failure of the student is ascribed unjustly to the teachers by those who do not realize that the aim of education is to draw out, and that where the will is not properly disposed, it may not be moved by any human agency.

Furthermore, one who devotes one's life to commerce may make wonderful progress with a special training for the business world; or one may even become a skillful trader without the three r's, as is evident from acquaintance with prominent merchants. But the fact that Fortune has smiled upon a favored few, is not evidence that all will be similarly blessed; nor, on the other hand, does it disclose the vast number of opportunities that would have met the gaze of such people, had they been well grounded in a good general education.

The paths that lead to the professions are not short, nor are they easily trodden; they are beset with innumerable ruts and

obstructions, and wind uncertainly over hill and dale: thereon, one meets innumerable cross-roads that lead to beautiful woods and pleasing meadows. They are known to those only who have searched out their way to their goals; and, when the object of their ambitions was attained, what a wonderful field was before them! what diversified streams wound invitingly through their new domain! all for the use of the new arrival. Perhaps, but one could be used; perhaps, two, or three. But what success is before him who can penetrate to the very source of all! what an indefinite number of opportunities disclose themselves to him who can follow, with perfect ease, every branch of his profession! We readily see that it is only the well-equipped—they whose natural powers are strengthened with general education—who can, without inconvenience, apply themselves to every element within the sphere of an art.

One might look in vain through the innumerable states of life that men adopt, in an effort to find one where similar channels are not open for advancement and greater success. Thus, it is readily concluded that college education may become advantageous to all, regardless of the simplicity of our labors. Even the husbandman, the pleasures of whose life, in the words of the eloquent Cicero, *ad sapientis vitam proxime videntur accedere*, turns his anxious eye towards the agricultural colleges of the country and sees with surprise the wonderful results accomplished by trained minds.

Those who lack the cosmopolitan spirit found in large institutions of learning, and the broadmindedness developed therein, are not often concerned with the more sublime truths of life. The prejudiced opinions of newspapers, the scandals of the day, and the multifarious errors made in hasty composition, are imbibed by the unwary, and accepted as a criterion of truth, morality, and correctness. The college graduate, on the contrary, examines every opinion closely, compares, contrasts, and analyzes,—thereby forming his own opinion, which he always bases upon the principles of logical order. His intellect penetrates, in turn, the depths of philosophy, history, literature, science, and mathematics: it finds universal truth therein, or generalizes from the constant working order of nature. His sphere is larger and more

fruitful than that of his less fortunate neighbor, who moves within the confines of but one art or science; and, consequently, he may engage in almost any occupation with equal success.

From a utilitarian point of view, specialization could not be condemned so vigorously. The long period of time necessary for thorough college education, and the cost incidental thereto, are not within the reach of all. Our best educators realize this, and institute briefer courses to gain an end, although they never lose sight of the fact that the most useful member of society is he whose education is most general and who uses it for the proper purpose.

The elective system, in one sense, may be considered essential to those who specializes, and to college graduates: to the former, not because of insufficient time or lack of funds; nor to the latter because a general training is discredited: but for the reason that—

“One science, only will one genius fit;
So vast is art, so narrow human wit:

Like kings, we lose the conquests gained before,
By vain ambition still to make them more.”

However, the intention of the writer is not to contend against necessary, or against ultimately essential, specialization; but merely to show that the man with the widest range in life, is naturally the most successful. And, as the most generally educated can reach the widest, so should he be able to grasp opportunities which others can but look upon or contemplate.

E. J. MISKLOW, '12.



The Commission Form of Government *versus* Councilmanic Administration.

The tendency of government to-day is towards the concentration of power in the hands of as few representatives as is advisable, without that derogation to the people's sovereignty which generally follows the establishment of an oligarchy.

Formerly the people demanded a full quota of representatives, but now, while gaining more complete control of their affairs, they seem loath to trust their welfare to a large body of men, as if thinking their interests would be safeguarded better by a few. A council represents a large ratio of the population, sometimes the complement being over two hundred; whereas a commission very seldom exceeds ten in number, even in the larger cities. Councilmen seldom, if ever, receive salaries and give only a few spare hours each week to the administration of city affairs; members of commissions receive very comfortable salaries and give their entire time and energies to the city.

There is a doubt in the minds of many whether a commission justly represents the ward, the urban unit. The taxes for the maintenance of the city are raised in the words, and it may seem right that they should have actual representation, for there are conditions peculiar to each which a stranger, perhaps, could not appreciate. A ward councilman could call the attention of a council to the needs of his constituents, but he probably could not place them before his fellow-members in such a light that they, with their petty wants and jealousies, could estimate their value. A commissioner is paid to inquire personally into the wants of each division of the city, and, although not the individual representative, appreciating, equally with such a one, its needs, he would have greater influence in satisfying them.

The efficiency of a body of representatives depends upon its discretion and its integrity. It seems reasonable to suppose that men who give their entire attention to legislation are more capable of performing the duties of that office than those under whose notice the duties come only intermittently. It may be contended that a debate or discussion among many should have a wider scope, and would be more enlightening to all, than a talk across a table in a commission room. But one must consider the capabilities of the men. Councilmen are usually engaged during the day in various occupations which leave them little time for study or observation; whereas, the members of a commission are paid that they may give plenty of time for investigation. As councilmen receive no salaries, many able men are unwilling to sacrifice for nothing their rest and ease, for councils meet at

night. But the commission is a salaried as well as an honorable body, and the public spirited man, who would hesitate to become a candidate for council, is readily prevailed upon to become a nominee for the commission.

On account of the small number in this body, the voters are more fastidious in their choice of members. They seek wise men, whom they know to have had sufficient experience to exercise the authority that their trust bestows upon them. It is commonly conceded that experts in various lines have a better chance of election to a commission than to a council, and this gives the farmer a great advantage over the latter, because where the council must pay for expert advice, the commission has it always at its service. The man with a common school education is not properly fitted to decide questions concerning street-lighting, filtering plants, public utility companies, municipal law and the many other technical questions which are presented to the judgment of civic legislations, unless he has become acquainted with them through special study or his peculiar line of work. Most councilmen have neither the time nor the inclination for such study.

Public servants are probably more tempted to corruption than any other class. A question on the integrity of councils and of commissions involves a question on individual morals which can hardly be decided justly even on precedent, for more councils have been unfaithful than commissions, but there have been more of the former and with a larger membership. Besides most commissions have been the result of unusual conditions, as perhaps the people had lost confidence in the councilmanic system when some of its servants were found guilty of dishonesty. However, a councilman is more open to bribery than a commissioner, because working for nothing, many members are not squeamish about taking a little present from a friend for whom they have done a favor. The average commissioner has a better character and is more intelligent than the average councilman, and if he were corrupt would demand a gift larger than many of the petty bribes given to councilmen.

So many councils have been suspected or have been proved to be corrupt that quite a number of cities have abolished them

and established commissions. Their small complements make the probability of order and completeness in their work more favorable. If the commissioner is more intelligent, has more time to weigh his decisions, and is less liable to corruption than the councilman, we may conclude that he can better discharge the trust in the interests of the people.

JOHN N. HAYES.



Probable Results of a European War.

There are twenty or more independent states, or countries, in Europe, of which Great Britain, Germany, France, Austria, Italy, and Russia are the most populous and powerful; and are, therefore, often called the "Six Great Powers." All these countries are contained in an area only one and one half times that of the United States. There are three hundred and twenty-five millions of people in these six countries, varying from thirty-two millions in Italy to one hundred and five millions in Russia. Two or more of these six nations would be the combatants in any great European war, such as we propose to discuss.

The two most powerful of these countries are Great Britain and Germany. Should they engage in a war, what would be the attitude of the other four powers? In all probability, France would ally herself with England to secure revenge on Germany for her aggressions in 1870-'71. Italy and Austria would remain neutral. Russia would not be expected to support England, because by so doing, she would ally herself in a sort of way with Japan, her late enemy. On the other hand, she could not expect to gain anything by aiding Germany. We shall, then, consider her as neutral. Let us discuss the probable events and results of war between Germany and the allied forces of France and England.

Immediately after the declaration of war, a blockade of the German ports is proclaimed; England dispatches a fleet, and an army of invasion against her foe; a French army, the sons of the men who surrendered at Sedan, crosses the German frontier,

with cries of, "On to Berlin!" Against this double invasion, the Germans, the best soldiers of Europe, struggle with the fury of despair. This is indeed a battle of giants, each actuated by a powerful motive: France, to secure revenge on her old enemy and to revive the memory of Jena; England, to humble her most dangerous rival; and Germany, to preserve her very existence.

The French and English armies combined number six hundred thousand men; the German, about four hundred thousand. Both the allied army and the German army are kept at these figures by the continual addition of recruits, so that about two millions of men are engaged on both sides during the war. The magnificent German warships are captured or sunk by the combined fleets of France and England. Land battles, on a scale hitherto undreamt of, are fought, with terrible loss of life on each side. The principal cities of Germany are in the hands of the allies; Berlin alone remains. The Germans rally for a last stand. The capital is finally besieged; and, after a series of terrible battles and assaults, falls into the hands of the allied army. A truce is agreed upon, and a treaty of peace is prepared.

The allies have lost, in men killed, almost half a million; the Germans, about two hundred and fifty thousand. This tremendous loss of life appals the world: seven hundred and fifty thousand men launched into eternity to gratify the lust for power and colonial possessions,—that curse of modern nations! The territory of Germany is almost a desert; the principal cities are in ruins; the once beautiful farms and vineyards are but fields of dust; the people, stunned by the awful calamity which has befallen their country. Her commerce is ruined; it is swept from the sea by the French and English navies. By the terms of the treaty of peace, she is forced to cede Alsace and Lorraine to the French; to adopt the Rhine as the boundary of France and Germany; and, to give to England the port of Hamburg and one-half of her possessions in Africa. Her condition is, therefore, as bad as, if not worse than, after the defeat at Jena by Napoleon. Briefly, her progress and civilization have been arrested, and the work of a century must be accomplished once more.

And England? Three hundred thousand brave Englishmen lie in strange graves in a foreign land, her commerce has been

demoralized, and the whole country groans under a gigantic national debt. India, her mighty colony, taking advantage of the war, has rebelled. The scattered British garrisons have been massacred; the whole country is aroused, and a terrible war is in progress. The end is not yet in sight.

Does France reap any benefits from this terrible conflict? Two hundred thousand of her valiant sons have joined the sleeping, silent battalions, who had already gone to their death on German soil under Napoleon. Her commerce is in a state of chaos; the Red Flag has been raised in Paris; the whole nation staggers under a national debt which bids fair to bring ruin upon the Republic.

These results are not exaggerated. Now-a-days, a pitched battle between armies equipped with the latest and best rifles, would result in the loss of half the combatants. An immense host, such as we supposed the allied army to be, living on the country as they march, would, without doubt, soon make it a desert. Furthermore, it is a well-known fact, that after a long war, the commerce of the combatants rarely recovers from the ravages inflicted upon it, for almost half a century. Indeed, the commerce of the United States has not yet fully recovered from the Civil War.

But, would Germany submit to the terms of the peace, as they have been outlined? There are, perhaps, some who will say that she would not. Let us consider her position. She is powerless in the grasp of the allied army; her capital and her principal cities are in the hands of her enemies; her ports are blockaded; her navy swept from the sea; her people, poor, and awed by the result of the war; and, her best soldiers, helpless prisoners in the hands of the French and English. In such a condition, could she do otherwise than accept the terms imposed upon her?

Thus, we see that the results of such a war are not overdrawn. France, England and Germany would not recover from this conflict for a century. Let us hope and pray that God, in His mercy, may ever avert such a war; for it, indeed, would be the most awful calamity this world has seen since the Deluge.

J. V. O'CONNOR, '12.

The Opening of the College Department.

Classes were resumed on Wednesday, September 6, 1911. All the students assisted at Solemn High Mass of the Holy Ghost, at nine o'clock, and afterward assembled in University Hall to be assigned to their classes for the year. Only short sessions were held on opening day, school being dismissed at 2:30 P. M. By the end of the first week, however, everyone was satisfied with his class, and reconciled to the fact that school had begun again, to last for another year.

Practically, Duquesne University of the Holy Ghost has just entered upon its first scholastic year. The influx of new students is most gratifying and encouraging to the Faculty. One hundred and seventy-five new students were enrolled this year, as compared with one hundred and twenty in 1910. Besides, the "old guard" is back almost to a man. It is indeed a pleasure to see how few of the old faces are missing. With such a number of new students in addition to those who were here last year and have returned, the first year of the Duquesne University promises to be more successful than any ever enjoyed by the Pittsburgh College of the Holy Ghost.

JOHN V. O'C.



The Law School.

The Law School opened its doors for the first time, on Monday afternoon, September 25th, in its handsomely furnished rooms situated in the George building, Fourth avenue. Already the number of those who have registered is most gratifying, and quite as many more have announced their intention of registering. In the presence of the President of the University and of several members of the Faculty of Law, Hon. Joseph M. Swearingen, who presided, made a brief but appropriate introductory address to the attentive and earnest group of students, after which the necessary details of class work, lectures, and methods of study, were dwelt upon by the vice-dean, John E. Laughlin, Esq., who also announced that in addition to the

regular course in law, there would be, on two evenings in the week, Tuesdays and Thursdays, special courses designed for advanced students, and especially suitable to law students, on the subjects of Logic, Practical Psychology, and Ethics (on Tuesdays), and Sociology, Economics and Political Economy (on Thursdays). The proceedings were brought to a close by a brief but spirited address on the part of the Very Rev. M. A. Hehir, LL. D., President of the University, during the course of which he announced that the following cable message had just been received from Rome:

Rome, September 24th, 1911.

Rev. Martin Aloysius Hehir, President, Duquesne University of the Holy Ghost, Pittsburgh, Pa., U. S. A.:

On the occasion of the public inauguration of classes in the aforementioned college, which has lately been raised to the dignity of a university, the Holy Father cordially bestows upon you, the professors, all the students and benefactors, the Apostolic Benediction as a pledge of heavenly gifts.

CARDINAL MERRY DEL VAL.

The regular classes in law began on Wednesday afternoon, at 3:30 P. M., while the series of evening courses, above mentioned, to which will be added a special class of legal oratory was opened on Tuesday evening, October 3rd. A splendid new law library of over one thousand volumes has already been fitted up in a special room on the same floor of the George building, adjoining the law school. In the same suite of rooms, an evening school, already opened under experienced teachers, is entering upon its second week, and has already become most popular and successful. It is designed for young men who are preparing for the professions. A special day-school along the same lines is also meeting with excellent response.



The School of Architectural Design.

The month of October will see the inauguration of a new department in the University, viz., the School of Architectural Design. For some time past, a movement for better taste, greater sincerity, and closer adherence to traditional forms in church building—as also in civic architecture—has been going on. Pittsburgh priests and Pittsburgh architects have been among the foremost promoters of this excellent movement. The Faculty of Duquesne University have long been sympathetic witnesses, but feel that a more active and positive co-operation imposes itself. The course now opened will give this co-operation. It will include the History of Architecture, the Principles of Construction, and a thorough training in Architectural Drawing. It is open to students from the Classical and Scientific Departments. Rev. John F. Malloy, C. S. Sp., whose native talent, personal studies and extensive travels fit him for the position, will be in charge. From time to time, lectures will be given by our Catholic architects of Pittsburgh and vicinity.

J. N. K.



ATHLETICS.

The outlook for the year in athletics is exceptionally bright. There are excellent prospects of placing on the diamond one of the best base ball teams that ever represented the institution. Many husky gridiron warriors have already begun practice for the various foot ball teams. Hand ball retains its former popularity: seven alleys are far from sufficient for the numerous devotees of the game. The Seniors and Juniors have organized two leagues; and, at some future date, a championship series will be played.

The Freshmen, under the able management of Father Sonnefeld, can be relied upon to uphold the record of former years.

The Academics expect to contend with any High School team in the neighborhood. Coach Wise has been putting them

through some strenuous practice. The following have qualified: Burns (Capt.), Cleary, Czyzewski, Davies, Fitzgibbon, Hodkiewicz, Kalinowski, Koruza, Maloney, McGregor, Murray, Rattigan, Ryan, Yuhasz, Zitzmann.

The "Preps" are a lively lot. The team is composed mainly of last year's Minims. In a practice game recently, they played the Academics to a standstill. Those who have qualified are Campbell, A. Burke, Fox, Gallagher, Kane, Larkin, Ley, Marlier, McNulty, McLaughlin, Snyder, Sunseri, and Wooley. Under the able coaching of Mr. Habrowski, they are sure to make a good showing.

As usual, there is more material for the Minims than can be used. A team of the staunchest youngsters has been picked, and Mr. Rowe, their coach, is certain they will uphold the enviable record of their predecessors. Gurley, Mamaux (Capt.), Connor, Daschbach, Mulvihill, O'Connell, Manning, McSorley, Michels, Drengacz, Morissey, Cronin, Kusajtis, and Mitchel compose the team.

E. A. HEINRICH, '14.



ALUMNI.

What some of the 1911 graduates of the School of Commerce are doing: George N. Bauer is book-keeper for the Fort Pitt Brewing Co.; Walter E. Bauer is continuing his studies at the University; Edward A. Butler is book-keeper for Flannery & Co.; John R. Connolly is a collector for Benzinger's Magazine; Leo P. Doyle is a stenographer for the Crucible Steel Co.; Karl J. Elsasser is employed by H. J. Heinz & Co.; John C. Dambacher is book-keeper for his father, C. Dambacher, a merchant tailor; James M. Gaughan is a clerk in the Electrical Department of the National Tube Co.; Paul D. Hesson is a clerk for the Westinghouse Electric Co.; James H. Keane is a book-keeper for the Allegheny County Light Co.; Robert R. Mellody is with the Pittsburgh Valve Foundry and Construction Co.; John M. Rodgers is employed in the Order Department of the Jones & Laughlin Steel Co.; Thomas J. Reilly is stenographer for the

Oxy. Acetylene Appliance Co.; John P. Schmidt and Dennis J. Sullivan are assistant instructors in the School of Commerce, at the University; William G. Stephan is employed by the American Window Glass Co.; John E. Uhrin is employed in the Foreign Department of the Monongahela Trust Co.; Richard F. Winkler is book-keeper for E. Dietzgen & Co.; Michael J. Yates is advertising manager for the E. I. Du Pont De Nemours Powder Co.

Of last year's graduates of the School of Arts, Henry J. Gelm, Bernard J. McKenna, and Henry J. Schmitt have entered the Law School; Henry J. Gilbert has entered St. Vincent's Seminary; Philip A. Dugan has gone to St. Mary's Seminary, Baltimore, Md.; William J. Groff, George P. Angel, and Clarence A. Sanderbeck, are continuing their studies at the University; James J. Hawks is pursuing his ecclesiastical studies in St. John's University, Minnesota.

Rev. J. Kilgallen, '05, has been appointed assistant at St. Canice's Church, Knoxville

Of the class of 1907, Rev. James R. Cox has been appointed assistant at the Epiphany Church, City; Rev. Charles Fehrenbach is pastor at St. John's Church, Star Junction, Pa.; Rev. Philip G. Misklow is assistant at St. Francis de Sales Church, McKees Rocks, Pa.; and Rev. Joseph B. Keating is assistant at St. John's Church, South Side, City.



The Visit and Discourse of Father Cunningham.

On Thursday afternoon, September 28th, the students were addressed in the Chapel by Father Cunningham of Turtle Creek, Spiritual Director of the Holy Name Society of the Pittsburgh diocese. The speaker showed the great reverence we should have for the name of "Jesus," by pointing out the circumstances antecedent to the coming of Christ,—which necessitated His coming, and the multifarious indignities He suffered for our sake in His public life. He then contrasted our treatment of such a

loving friend, with the ordinary courtesies shown to individuals in the world. Father Cunningham pointed out, in particular, the fact that the name "Jesus" was selected in Heaven, and communicated by an angel to the Virgin Mother at the time of the Incarnation. So forceful and convincing were his words, that all the students pledged themselves never to use disrespectfully the name of God, or to offend Him by submitting to temptations. The address gave a decided impetus to the Holy Name movement in the University.



Cardinal Newman's Description of a Child's Conscience.

"SUCH is the apprehension which even a child may have of his Sovereign Lawgiver and Judge. . . . It is an image of the good God, good in Himself, good relatively to the child, with whatever incompleteness; an image, before it has been reflected on, and before it is recognized by him as a notion. Though he cannot explain or define the word "God," when told to use it, his acts show that to him it is far more than a word. He listens, indeed, with wonder and interest to fables or tales, he has a dim, shadowy sense of what he hears about persons and matters of this world; but he has that within him which actually vibrates, responds, and gives a deep meaning to the lessons of his first teachers about the will and the providence of God."

". . . . That is, we shall not be wrong in holding that this child has in his mind the image of an Invisible Being, who exercises a particular providence among us, who is present everywhere, who is heart-reading, heart-changing, ever-accessible, open to impetration. What a strong and intimate vision of God must he have already attained, if, as I have supposed, an ordinary trouble of mind has the spontaneous effect of leading him for consolation and aid to an Invisible Personal Power!"

—Cardinal Newman.

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No. 2.

"As Incense in Thy Sight."

Like the holy incense burning
On the sacrificial shrine,
As the Christ-like priest is turning
Having blessed the Bread and Wine,

Every thought and aspiration
Rises on the wings of prayer,
And we bow in adoration
While the incense fills the air.

We can feel the touch of heaven
As the troubled soul is stilled
In the presence of its Leaven,
That with joy the world has filled.

Oh! the boon that God hath given
In the Eucharistic feast,
Thus to be a guide to heaven
For His people and their priest!

Though the world and its temptation
And the powers of hell assail,
'Gainst the Church of His creation
And Its grace, they'll not prevail.

W. P. E.

The American of the Future.

America has been called the "Melting Pot of the Nations." She certainly deserves this name, for there are in America to-day representatives of every race under Heaven. Every ship brings to our shores a fresh load of immigrants, who, spreading in a short time to the uttermost reaches of this great land, join in the hurry and bustle of our modern life. A sort of irresistible, almost magnetic, force draws millions from over the seas to this new land, where there is room for all and where all may be happy. Considering the vast numbers of immigrants who usually come to our country, their diverse racial characteristics and varied physique, we can not help asking ourselves: what sort of race will fill the country between the Atlantic and Pacific in another generation? what manner of man will the future American be?

For about a century and a half, the typical American has been a tall, cadaverous individual, with sallow complexion and high cheek-bones. Anthropologists are of the opinion that the dry, windy climate is one of the principal factors in producing this type. They likewise assert that any race dwelling in America, will in time assume these characteristics, which marked the American Indian. In support of this theory, it may be mentioned that the short, thick-set Hollanders, who settled New York have gradually developed into taller, thinner men, so typical of the restless American race. While it is true that our sedentary life and modern luxuries tend to develop obesity, yet where there is hard work to be done and where the country is still building up, the tall, cadaverous men are in the majority.

Immigrants have been pouring into America for two centuries. Until about 1870, most, if not all, of these come from England, Ireland, Germany, and Scandinavia. These people are, for the most part, light-haired and blue-eyed. Since 1870, there has been a great influx of immigrants from Southern and Central Europe: Italy, Greece, France, Austria, Hungary and Poland. These races are generally short in stature, thick-set, with dark eyes and black hair. They are excitable, impetuous, passionate; the very opposite of the races from the northern part

of Europe. Two generations ago the light-haired, blue-eyed Saxon, Celt and Teuton were almost alone in this vast country, but now in this, the second decade of the twentieth century, we behold a new race, a new type of mankind in our Republic. He has dark hair, and darker eyes; he comes from Southern Europe; he is indeed a force to be reckoned with. He has, in many instances, inter-married with his blonde-haired neighbors, and the resulting race—what of it? Will it be dark-haired or light-haired, blue-eyed or black-eyed? Will it be tall or short, thin or heavy-set? In short, will the tall, blue-eyed, light-haired Saxon, Celt or Teuton have to make way for the short, black-eyed, black-haired inhabitant of Southern Europe? There is indeed a great "mixing" process going on all around us, a coalescing of many races, so different from one another in various characteristics, that it is impossible even to guess what will be the resultant type.

These immigrants from Southern Europe come to America in their thousands and hundreds of thousands. They no longer live only on the Atlantic seacoast, but are scattered all over this broad country. They live in all the large cities. New York, Philadelphia, Buffalo, Pittsburgh, Chicago, St. Louis, have received their quota of these dark-skinned nomads. These people have penetrated to the Mississippi, to the wheat fields of Dakota, to the Rocky Mountains, and even to the Pacific Coast. Their numbers are so great that they must in some way impress upon the country and its people some of their racial characteristics. How many of these swarthy folk can be assimilated by the present population? In the cities we shall soon know; in another generation the answer to the problem will be in sight.

It is supposed by many anthropologists that the climate of America has a very noticeable effect on the immigrant in his second generation. That the skull-shape of a race never changes has for a long time been accepted as a fact. An extensive experiment performed some time ago in New York City has shown this theory to be false. The heads of the second generation of the immigrant families were vastly different from those of their ancestors who had made their way to America. Moreover, the immigrant in his second and third generation, was becoming

taller and heavier; he was losing the sleekness of his small-boned European countrymen; he was developing into a bigger-boned man. America is changing the men and women who come to her shores. Thousands of Jews were found in New York, who were blue-eyed, blonde-haired, and straight-nosed; yet they were undoubtedly the descendants of the Jew who is still looked upon as typical.

Until lately, the mingling and inter-marriage of the immigrants with the native population has been confined almost exclusively to the cities; but even now in the rural districts we may see the results of the mixture of the swarthy races with their light-complexioned neighbors. The new race has indeed adopted American customs: they have the piano instead of the accordion, they have discarded their sashes and shawls for American jackets; but they still retain the black hair and eyes, the red lips and olive-tinted skin, which characterize the people from Southern Europe. So far, then, the racial characteristics of the Hungarian and the Italian race have proved stronger than those of the Celt and Saxon.

In the extreme West, the question of the future American has assumed a sinister aspect. The overcrowded cities of the Orient lie close to the pleasant, warm fields of our western states. Thousands of Chinese, Japanese and Tartars have come to that portion of America to seek homes. Close to a quarter of a million of Oriental peoples were found in this country according to the census of 1900. This number has probably doubled itself in the last ten years. The Mongol and the Tartar have come to stay; hundreds of them have married the daughters of white men, both of the immigrant and of the old pioneer stock. The yellow-skinned, almond-eyed Celestial will be a factor in the product. Though we speak very highly of our yellow neighbors, yet there is something about them suggesting subtlety and cunning, which produces in us an intense distrust and dislike. It is to be hoped that their racial characteristics will appear but slightly in the American of the future.

Twenty-five millions of immigrants have landed in America during the last ninety years. Others will come, for Europe is still overcrowded. The destiny of our great country will depend

upon her success in assimilating the alien in our midst and the alien who is still to come. Let us hope that, out of the many races entrusted to her, she may develop one type possessing the best qualities and characteristics of each, a brave, industrious, God-fearing people, that the "government of the people, for the people, and by the people" shall not perish from the earth.

JOHN V. O'CONNOR, '12.



"The Robbers," A Painting.

In spring and summer and autumn, art seems to insist that to things lovely, love is due—seems to insist that superlative beauty is found in meadowed miles of pasture land; or, in the drifting cloud as it melts into skyey marriage with some other vapory voyager; in a timid moon sortly emerging from its cloud-cocoon; or in the rainbow that curves in prismatic splendor. But now, when the year goes into the bare cloister of winter and takes the white veil of snow, the artistic mind is also wont to pass from the range of the commoner sympathies to the plane of finer, deeper sentiment. Only when the fervent heat of summer is gone; when the last withered leaves have taken their fluttering flight to the ground, and snowflakes, "the ghosts of fallen leaves," haunt the air, the grandeur of the desolate in art makes its true appeal.

Among the many paintings which have a permanent home in the Carnegie Institute of Pittsburgh, none is a more striking embodiment of this latter aspect of art than the canvas entitled "The Robbers," by Van Dearing Perrine, and no other time can be more desirable than now to understand its spirit. This theme has its setting amidst the Palisades. Years of residence and patient study among these rocks has made the artist not only a faithful interpreter of their sullen moods and hidden beauties, but master of his subject. Perrine tells us the story of the Hudson with his brush as Irving has told it with his pen. Self-taught, he is uninfluenced by academies. His style is technically labelled as large and nervous; his composition as simple, but forcible; his

color, chilly and sober. He is, above all, reserved. The Hudson may have rocked the strange, picturesque ships of the early explorers; on the Beacon Hills the fires of the Revolution may have burned; houses still may stand whose roofs have sheltered Washington; and in the opaque darkness of a September night, a boat may have slipped out of Beverly docks bearing away the traitor, Arnold: but even along the river he loves so much, nothing can tempt him to depict the spectacular. Canvases there are that have caught the brief, tangled pinks and purples as they have stained the skies behind the needled summits of the Rockies or the blue triangles of the pyramids, but Perrine's alone have caught the mystic grays and blacks of midnight around and above the solemn walls of the Palisades. Mysticism and tragedy pervade all his work, and if you love the literature of Poe, you will love the art of Perrine; if you love "Hamlet" or "Faust," you will love the deific-drama expressed in "The Robbers."

In this picture, twin robbers, with their tasked backs bending under the guilty weight of plunder-filled bags, are seen toiling up the rocky heights and peering into the gulf below: there they are, high above the dreamy river, alone in the frosty, brooding night; pitifully forlorn, out amid the great, impassive, elemental things of nature, miles away from the mammonizing city. The white stars withhold their pure light from such a scene. Slowly the picture unfolds itself as your eye becomes inured to its dark tonality. Now you can almost hear the melancholy whistle of the wild night wind echoing round the desolate cliffs; you feel a sensation like that of distant exile, as in the frozen desert of the North or the far solitude of some barren ocean isle—a sensation like that which comes from long listening to the lonely cry of the cricket; like that which would follow the hushing of a thousand harps. Everywhere you see the blank, sober night and feel the profound, impressive calm; the great bubble of the sky seems to have burst, and in the overwhelming silences of the boundless inane, a single, solitary phase of human depravity, relieved from all that detracts, shows itself to the soul.

And here is the essence of all art; for, to the average vision, which regards things only in the mass, nothing is clear until a simple form, a scene, a truth is raised from the involved whole

and shown independently. Some writer has observed that mankind never realized the wrongs of a race in bondage until a woman lifted out from the dense mass of slavery a single, solitary black man and showed us the stripes on the quivering back of Uncle Tom. And so this picture of "The Robbers" in its own way shows a detached portion of misery's multitude in fulfillment of a primary aim of art. "The Palisades," owned by the White House, "The Belated Return," in a private collection, "The Pass at Moonrise" and "The Ride" are companion pictures beautiful beyond the telling. All are winter subjects and have their setting somewhere in the thirty miles of moody rock heaped by Nature on the west bank of the Hudson—a region which poetry has evaded and art almost ignored—and all owe their inception to Van Dearing Perrine, a man who knows his Palisades as Thoreau knew his Walden.

M. J. HEGERICH, '14.



The Pure Food Man.

The fight for pure food and honest weight is still being waged all over the United States. At times, we are inclined to forget the pilot who is so successfully guiding the movement. Mr. Alfred W. McCann, food expert for the New York newspapers, has contributed to the New York Press, an excellent life of him. It is written in Mr. McCann's best style, and is marked by clearness, force, and beauty. The enormity of conditions in 1879 required "a big man"; he came in the person of Dr. Harvey W. Wiley; and since, we have had a pure food regime which the writer terms "the Wiley Renaissance." Dr. Wiley's character is well portrayed in these few extracts:

"Thirty-odd years have passed. Like the sapphire rift in the clouds that grows greater as we gaze, or the rock-ribbed mountain top that slowly lifts its majestic peak out of the bewildering mist, the letters of that immortal name are taking shape and in the high heavens to-day is visible a flaming impress which two continents behold—Harvey W. Wiley. Not before his

time he came, for the things to which he has set his staying hand and the stalking spirits to which he has cried "Halt!" were making graves centuries behind the coming of the Nazarene!

Democratic as the winds that caress each leaf, steadfast as the tides that never fail, noble as the cedar, honest as the soil, tender in his love for children as the waters of the well that ease with compassionate gentleness the parched throat of thirst, simple in speech as the even sands, direct as lightning, homely and unadorned as the craggy hills of the West whence he came, no man of modern times so resembles our loved Lincoln as this plain, modest, ill-fated son of Indiana. With his reputation, as head of a commercial laboratory he could earn more money than the President of these United States, yet we see him in his unselfish love, a servant of the people at little more than a clerk's salary. On his small farm in Virginia, which came to him by inheritance, he raises vegetables and cattle. His hands are rough.

"Thirty-one years of changeless front to the clear, cold night of stars; thirty-one years of steadfast gaze into the flaming sun; thirty-one years of lowly weeding in the mirk; thirty-one years of unslumbering resolve; thirty-one years of tireless, unflinching, ungrudging, generous toil, which no heroic urge of glory has yet profaned with taint of self; such are the consecrated years and such are the hallowed labors for the general good that are bringing forth this giant man at last amid the wonders of his work into the light of day.

"The mate of Lincoln in nobility of purpose, in firmness of conviction, in greatness of aim, in honesty of heart, and in incorruptibility of soul, this man's deeds cry out to the birth-places of the world and to the death beds of humanity."

E. J. M.

Autumnal Glories.

"The harvest dawn is near,
The year delays not long;
And he who sows with many a tear
Shall reap with many a song."

How true is this little thought and in what a joyous strain it is written! The worry and care of sowing and watching have all passed, and now from the bountiful hand of Providence comes the overflowing cornucopia of plenty. The grains were sheaved long ago, the stacked corn stands ready for the farmer's hand, the golden pumpkins are displaying their fat sides to the sun—this is the season of fulness and joy. Tho' the bard sing "The melancholy days are come," why should we so oppose the spirit of the season as to partake of his secret sadness? for even he, whose spirits changed with Nature's various moods, could call the smile of the sun at this season "the sweetest of the year." Let us rejoice with Nature! She is not now sober, pensive, melancholy, but bright, glorious, regal, for now she decks the fields with the royal colors—purple and gold. Nature is queen, and who is so impervious to the gentle influence of beauty, that her gay woods and golden air can not conquer him?

This season is indeed a second spring. The recent rains have so swelled the dwindling streams that they now sweep along with all the reckless abandon of the earlier season. Along such a rushing brook I strolled on an October Sunday, when Nature was in her most intoxicating mood. Within the narrow vale the grass was as green and tender as in the spring, and the fresh odor of new clover arose to one's delighted sense. It was a dell of new and increasing wonders; at times narrow, with steep hills rising ruggedly; or again widening, when a little stream splashed down to meet its larger brother, the surrounding slopes falling back in gentle undulations. At every turn, the rushing brook seemed to be indulging in enticing tricks, as if to attract the eye and elicit praise. Sometimes it divided, forming a grass covered island with the lower end tapering to a graveley point; and then below it would sweep with a mimic roar around a jutting cliff of mossy rock.

From the high grasses came a startling call—"Spring o' the year! Spring o' the year." The meadow lark! Still here, enchanted, perhaps, by the summer-like luxuriance of its valley home, unwilling to leave us, and misled, one would suppose from its song, by the vernal appearance of the holms. But he is not the only feathered songster who has remained faithful. Pillaging the ripened kernels from the stacked corn, one can detect many of the sparrow family. Your more fastidious towhee finds especially appetizing the ripened haws that hang in red clusters upon the hillsides. And our dear old friend Cock Robin has not yet entirely deserted us; although often, among the flocks of birds high in the air, flying southward, we see the sun's rays glinting upon his red breast. See the bold fellow perched upon the rail fence and feeling safe there though an intruder approach very near. What a perfect epicurean he is; his fat breast giving him a well-fed prosperous appearance indeed! "Well," says the rascal, "why shouldn't I eat to-day, for yesterday I fasted, and to-morrow who knows what I shall get? Since there is plenty now, let us be merry!" And off he flies to sport with his fellows, drunk with the joy of living. Even his note is more exultant now than that of his love-song during mating season, and softer than his querulous tone of late summer.

Scattered broadcast in this pleasant valley were many flowers of the season—the purple aster and the faded golden-rod. An occasional daisy raised a hopeful eye to heaven and the last butterfly was even now visiting the dandylions that seemed to bloom as prodigally as in spring. Purple seems the note of this season. Nearly all the thistles and little clinging flowers have burst into a purple bloom; and near a bank of the stream a few violets peeped forth modestly, as if appalled at the gorgeous change the trees had undergone since they last saw them. The woods along the wide sweep of hill and crowning the upland were decked in the gorgeous panoply of autumn. On the western side was a picture of Nature seldom surpassed:—the smiling sun gleaming through the burnished leaves of a maple and transforming them into shimmering transparent leaves of gold, save where the shadow of a limb permitted an occasional flash of red to shine through the golden haze that surrounded and permeated

the lustrous foliage. Below, two red squirrels flashing in sportive revel among the scattered leaves—frequently scurrying to a retreat in a worm fence nearby, when there fell upon them the shadow of a painted bit of glory floating and sifting to the ground—and returning as quickly to their play. In the foreground, a verdant meadow, whence came the tinkle of a bell, whose sound directed the attention to a herd of cows, some quietly nibbling the lush grass, others resting, and one with her feet half buried in the sand in mid stream, drinking the sparkling water.

Soon the shadows fell from the hill enclosing the western side of this little vale. There, the maples and dwarf oaks gleamed more darkly along the worm fence, but on the opposite slope the colors shone more brightly by contrast, and the red-cheeked apples peeped out more temptingly from their russet foliage. The dog-wood was one mass of flame, and less gay but more pleasing were the softly blended tints of the dainty ivy creeping up the stalwart oak. Along such a panorama I strolled—the downy seed of the milk-weed floating in the gentle air—the choir invisible of myriads of insects singing as busily as in mid-summer—and now a beam of light glancing athwart the silvery filament of a spider's thread, drifting aimlessly, one might think, but really connecting by its frail strength the knotted limb with the graceful grass stem. Rapidly the shadows crept up the eastern hill, merging all its colors into a darker shade. Up the slope I mounted, bent on enjoying the last rays of the setting sun: but soon it sank in a riot of colored clouds; and evening, grey with all her train of mists and clouds, settled upon the landscape and hid it from view.

J. N. HAYES, '13.



FREDERIC OZANAM.

Frederic Ozanam, professor at the Sorbonne and author of numerous works on religion, art, and poetry, was one of the greatest men of the nineteenth century, and one of the most

illustrious laymen ever produced by the Catholic Church. His literary and educational labors would have made him famous, but the noblest work of his career was the foundation of the St. Vincent de Paul Society, in May, 1833. The story of his life up to this time may be briefly told. The Ozanams were originally Jewish, but had become Christians in the seventeenth century. Frederic was born at Lyons in 1813. He himself tells us in various letters that, as a boy, he was lazy and obstinate. This self-accusation, however, is unjust. From the time of his entrance into school until his graduation, he was considered a diligent student, and, although he accused himself of obstinacy, yet that obstinacy was nothing more than a determination to succeed in whatever he undertook, which characterized him throughout his whole life. During his philosophy course, he fell into a state of doubt that threatened for a time to develop into absolute scepticism. He escaped this terrible fate of so many deep thinkers by dint of fervent prayer. The Abbé Noirot, who taught Frederic philosophy, was the instrument made use of by God to solve the young man's doubts. "It was the teaching of one who was both a priest and a philosopher," say Frederic, in one of his works, "that saved me; he brought light into my mind; I believed henceforth with an assured faith, and vowed to consecrate my days to the service of that truth which had given me peace."

After completing his philosophy, he was ready to enter on the study of law, for which it was necessary to go to Paris. Frederic's father, Dr. Ozanam, in spite of the confidence he had in his son's steadiness and principles, was loath to permit him to go to Paris, that hotbed of infidelity and false philosophy. He decided that Frederic should wait for a few years, and, in the meantime, seek employment in some profession. Accordingly, he was placed as clerk in an attorney's office. The duties incumbent on him were very distasteful, but he accepted the position without repining. During his leisure time he studied German, English, Hebrew, and even Sanskrit. While still a clerk in the attorney's office, he wrote a treatise refuting the arguments of the St. Simonians. This sect, called after one of its founders, was the result of the revolution of 1830. Its main

object was to glorify the Christianity of the past, while denying and vilifying it in the present, treating it as a worn-out creed, and building on its ruins a new religion. Writing religious treatises may seem somewhat out of keeping with the duties of an attorney's clerk, but Frederic was preparing himself for the higher task which he felt was awaiting him. He set himself to study the state of society in France. And, indeed, the terrible conditions which he discovered filled him with an intense longing to bring about a better state of affairs.

At the age of eighteen, he went to Paris to study law. In the schools of the French metropolis, atheism reigned supreme, and most parents, rather than expose the faith of their children to destruction, deemed it best to keep them at home. When Frederic entered the "Ecole de Droit," he found that he himself and three others were the only Catholic students attending the school. The St. Simonians were exceedingly strong. The various lectures which Frederic attended convinced him that something definite would have to be done in order to stem the tide of impious and atheistical doctrines which were daily poured forth. The young Catholic party, however, continued to increase in numbers, and soon began to feel the need of a meeting-place where they could unite and discuss a plan of action to offset the influence of the atheists and St. Simonians. M. Bailly, the editor of a Catholic newspaper, offered them the use of his office, where they could meet and debate among themselves. The offer was accepted. At first, only Catholics were admitted, but the debates became so one-sided that others were allowed to join. The St. Simonians, Rationalists and Voltairians flocked in, the debates became spirited, and the young Catholics were taxed to the utmost to refute their opponents.

Frederic, however, was always pursued by the idea that deeds and not words should be opposed to the anti-Christians. "It is all very well," he would say, "to argue and hold our own with them, but can we not *do something?*" The necessity of *doing something* was impressed on his mind by the St. Simonians who continually taunted him with: "Show us your works." They admitted the past grandeur of Christianity, but declared that it was now decadent. Ozanam wished to

oppose a practical denial to this charge, and hence the weekly debates became distasteful to him, because they were merely rhetorical and literary.

One evening after a very spirited debate, Frederic with two of his friends, M. Lallier and M. Lemanche, went to Lallier's rooms and held a long consultation as to what could be done to overwhelm the St. Simonians. In the course of the conversation, Ozanam casually remarked that it would be an excellent thing if, at their weekly meetings, they were to occupy themselves, not with discussions, but with good works. In this way, he said, a practical denial would be opposed to the charges of the St. Simonians. The plan met with no immediate response from his two friends, but it was in reality the beginning of the St. Vincent de Paul Society. Before the three friends met again, the practical value of the plan suggested by Ozanam appealed at once to their minds. They went to M. Bailly, explained their project and asked his advice. The latter, impressed by the idea, immediately placed his office at their disposal. Here in the month of May, 1833, they held their first meeting, with M. Bailly as president, and eight young men as members of the first conference of the St. Vincent de Paul Society. At this meeting, it was settled that their work should be a service of God in the person of His poor, whom they were to visit, and assist in every possible way, both temporally and spiritually. The members placed themselves under the protection of St. Vincent de Paul, whose name they had adopted for their organization.

The rules of the Society were simple, but stringent. It was forbidden to discuss personal or political topics at the meetings; the Society was not to be used as a stepping-stone for wordly advancement; the members were to exhibit no learning or eloquence, but to make all reports in a business-like manner. The service of the members was to embrace the sick, the infirm, those out of work, and all who were unable to provide for themselves. Every precaution was taken to prevent the aid of the Society being given to those unworthy of it.

Ozanam, twenty years after the formation of the Society thus describes its early days; "Eight of us united in this idea, (to show by practical works that Christianity was not dead) and at

first we would not open the door of our little assembly to any one else. But God had other designs in regard to us. The association of a few intimate friends became the nucleus of an immense family of brothers that was to spread over Europe. You see that we can not, with truth, take the title of founders, for it was God who willed and founded our Society."

At the time of the formation of the Society, one of the St. Simonians said to Ozanam, "What can you, eight poor fellows, expect to do? We (St. Simonians) will do more for humanity in an hour than you could accomplish in a century." About twenty-five years had passed when Frederic recalled this: the St. Simonians had sunk into oblivion, and with them the theories that were to transform the world, while the "eight poor fellows," whose efforts they had despised had increased to over two thousand in Paris alone, where they visited one-fourth of the poor of that vast city. Conferences were established all over Europe, in America, and in some parts of Asia. The eight "poor fellows," the mustard seed, had grown into a great tree whose branches covered the whole earth.

Ozanam always repudiated the title of founder of the Society. Indeed, he was averse to the idea of the Society's having a founder at all, or that human instrumentality caused its formation. "I firmly believe," he says, "that the most solid institutions are those which spring, as it were, from circumstances, and out of elements already existing." Nevertheless the title and glory have clung to him, the master-spirit of the enterprise, and his name has been handed down from generation to generation as that of the man who had done more to relieve the poor than any single layman that has ever lived.

JOHN V. O'CONNOR, '12.



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EDITORIAL.

An Inspiring Demonstration.

The Crusades were noble manifestations of the spirit of respect shown by early Christians for the sacred places in Palestine. The trials and misfortunes they underwent in God's name are partially recorded in the annals of time, but the humiliation and misery of the thousands whose bones whitened the line of march will never be known. They fell beneath the cross on the wayside, in streams of blood beneath the hoofs of the Saracens' horses, or like Barbarossa, into the angry waters. Their great sacrifices to redeem the land kissed by the sacred feet of the Saviour, clearly manifested the indefectibility of their belief in the God-head of Jesus Christ. His name to them was the appellation of a God, not of a mere man, as is blasphemously in-

culcated by the erroneous teachings of our present-day philosophers, who relegate His holy name to the vileness and filth of the curb. As a fitting rebuke to these unbelievers in this great fundamental doctrine of Christianity—the divinity of Christ, and to promote reverence for the name of God, 35,000 Pittsburgh crusaders willingly united in the Holy Name procession on October 8th. The spirit of the early Christians was again evident, and we saw an excellent manifestation of the universal eagerness to unite with our Holy Father in his efforts to restore all things in Christ. Pittsburghers witnessed a demonstration fraught with significance to all intelligent persons, both Catholic and non-Catholic, which could not have failed to impress upon them the necessity of co-operating against the forces of infidelity and irreverence so rampant in our age.

E. J. M.



Poisoning the Wells.

A small pamphlet has reached us, from The Meany Printing Co., of New York, entitled "Poisoning the Wells." It is a brief criticism of the more flagrant errors, or to be more correct,—lies, that are found in the Eleventh Edition of the Encyclopoedia Britannica. To glance over the passages cited in this small booklet is but to look back three or four centuries into an age of Protestant bigotry and intolerance. Unworthy of refutation as the statements are, Catholics, who know the truth of the past and the practices of their own faith, fail to find in the Eleventh Edition "a comprehensive embodiment of accurate scholarship . . ." as the editors had in view. The age of bigotry has passed. Slanders, deliberate and unfounded, such as its contributors have resorted to, have long been absent from the higher sphere of modern life. Prejudices, traditions, and falsehoods enumerated by the hundreds convince us that the writers' "aim and object have 'not' been to look at truth objectively,—to face the religions of the world as they are." The author of "Poisoning the Wells" wisely appends a timely warning to Catholics, which should be heeded as a protest against the

slanders of offensive and ignorant writers. "No Catholic should purchase the Eleventh Edition of the Encyclopoedia Britannica. No purchase of it is bound to keep or pay for a work which falls so short of the representation of the editors and publishers. It should be debarred from our public libraries, schools, and other institutions. It should be denounced everywhere, in season and out of season, as a shameful attempt to perpetuate ignorance, bigotry, and fanaticism in matters of religion."

E. J. M.



The Parting of the Ways.

The defeat of reciprocity after it had passed the upper and lower houses of the United States, suggests many interesting phases of the anti-Laurier sentiment in Canada before the election. The newspapers of the Dominion figured especially in the crushing blow given to President Taft and the American people in general. The work of the special session of Congress called to consider what, doubtless, would have been, had it passed through Canadian hands successfully, the crowning of the Taft administration, was lost; and a heavy expense, incurred by the return of congressmen from every state in the Union, was sustained.

As in every campaign in which the people are interested to a great extent, political watchwords, sometimes exaggerating conditions, are invented; so, too, in Canada did the contending parties devise bitter slogans emphasizing their platforms for and against reciprocity. Among them was none more interesting to us than the bogey of "annexation." Although our President is looked upon throughout the world as a man of keen judgment and extraordinary diplomatic ability, the anti-Laurier leaders saw in his movements and utterances somewhat of dissimulation. The *Montreal Star*, an organ of the English-speaking people of eastern Canada who opposed reciprocity, culled several passages from his speeches; one of which was the following, taken from his address at the joint banquet of the Associated Press and the American Newspaper Publishers' Association held in New York last April: "The bond uniting the Dominion with the Mother Country

is light and almost imperceptible." The same paper appended this extract from his message to Congress: " . . . The Dominion has prospered. It has an active, aggressive and intelligent people. They are *coming to the parting of the ways*. . . ." Notwithstanding the economic aspect of the agreement which the President had in view, and his decisive stand in regard to Canadian identity, the mischievous misrepresentation hampered to a remarkable extent the progress of Sir Wilfred and his constituents in furthering the movement.

In Quebec, especially, the French Canadians under the leadership of one Henri Bourassa, a Catholic, carried jingoism to violent extremes. Bourassa is a nationalist, favoring independence for the Dominion; and, although a co-religionist of Laurier, his criticism of the latter for his subserviency to the British, was by no means favorable. This aggressive attitude of the French Catholics was augmented by the remark of Father Vaughan during the Eucharistic Congress, that Montreal would become the Rome of the American continent. The unfriendliness existing between the imperialists and the French in the eyes of the credulous implies eventual secession from the domination of Britain, and the establishment of a Catholic republic on the banks of the St. Lawrence.

Laurier's enemies were, by no means, limited to the French, for it must be remembered that he is still at odds with the tory-imperialists because of his disapproval of direct contribution to the navy of the Mother Country. Laurier's personality seems to have been his greatest factor, even among his political enemies. If, before the election, we had been asked for an opinion on the reciprocity issue, our reply would have been favorable, considering the general popularity and influence of Laurier, and the apparent weakness of his enemies. Nothing, perhaps, could surprise Americans more than the refusal of reciprocity by the Dominion. It has become a virtual landmark in the history of Canada. From it we begin to reckon anew the extent of our friendship, and to judge of the wisdom or folly of entertaining thoughts of annexation. Her national spirit was never so strong as at present; but the tariff wall still remains, and her national

ideals are strengthened by the resentment of closer commercial relations with the United States.

A country like Canada, separated from its sovereign by the broad Atlantic, containing enemies to its allegiance to England, need entertain some anxiety as to its future. Conditions may seem to counteract conjectures, but men inflamed with a passion for freedom, even though they be fewer in numbers than their opponents, as was shown in our own land in the days of '76, will rise above mere odds in numbers and battle fearlessly, even to their last breath, to realize an ideal.

E. J. M.



PLAIN SPEAKING.

The annual report of Right Rev. Mgr. McDevitt, superintendent of parish schools of the Archdiocese of Philadelphia, says the *Catholic Standard and Times*, contained a brief reference to the Carnegie Foundation for the Advancement of Teaching. The criticism there expressed cannot be considered either unjust or inapplicable so long as the Carnegie Foundation does not confine its activities to the institutions that request and receive its subsidies.

The founder of the benefaction might be considered entirely within his rights in putting down and in enforcing conditions which he deemed necessary for the right distribution of his pensions and appropriations. But in view of the evils arising from the actual operation of this reputed philanthropy, evils which are becoming every day more conspicuously evident, the adverse comments already made may be amplified and emphasized in this year's report. It is only too apparent that the administrators of the foundation have no intention of restricting its influence to the particular colleges and universities that are the recipients of Mr. Carnegie's charity. They have taken up the self-imposed duty of standardizing education in America. Not only have they assumed the delicate function of classifying the higher institutions of learning in the United States and Canada, according to an arbitrary standard determined by themselves, but

they have deemed it within the province of their educational mission to discredit all education that draws its principles and inspiration from a fixed, definite, Christian creed.

This hostile attitude towards denominational education, which is perhaps the most sinister danger of the Carnegie Foundation, has become more aggressive and threatening during the last few years, because the administrators of the fund and the heads of the institutions which are enjoying its favor have resented the charge that the foundation discriminates unjustly against denominational schools.

In defense and justification of the restrictions which Mr. Carnegie has placed upon them, the administrators have been for some time insidiously insinuating and industriously propagating the opinion that sound scholarship, intellectual honesty and a right progress in education are impossible in those institutions where the teachers are restricted by the limitations of fixed and definite Christian belief. Therefore, from just reasons the Carnegie Foundation, with its high ideals, its fervent devotion to true education, and its deep loyalty to truth, can offer its subsidies only to those colleges and universities which allow unqualified liberty of teaching and encourage the teachers to follow truth wherever it leads.

In the practical carrying out of this blatantly proclaimed educational theory the foundation subsidizes those institutions which, and pensions the teachers therein, who, profess to avoid all positive doctrinal truth of a Christian character, but under the plea of non-sectarianism and liberty of teaching they may teach anti-Christian, anti-Catholic doctrines, and doctrines logically destructive of Christian faith and morality. That such is the case may be demonstrated by the indisputable evidence of the unsound and extravagant teaching upon religious, historical, economic and sociological questions in the non-Catholic colleges and universities which are favored by the Carnegie Foundation.

Keenly alive to the insidious danger to Catholic education, and indeed to all Christian education, the recent convention of the Catholic Educational Association deemed it timely and necessary to formulate the following declaration:

Whereas, The Carnegie Foundation for the Advance-

ment of Teaching is a private educational agency which is attempting to exercise an undue and an irresponsible supervision over the institutions of higher learning in this country, which aims at dechristianizing American education, which is, therefore, a menace to our intellectual and moral well-being as a people; be it

Resolved, That this Association deprecates the illiberal and sectarian attitude of the foundation towards American universities and colleges of standing and established repute.

This arraignment of the Carnegie Foundation brings clearly before the world the character and purpose of this irresponsible, self-constituted and self-perpetuating body which proposes to deal with every aspect of higher education in America. No believer in Christianity can view with indifference the principles and the policy of such a body in carrying out a supposedly high purpose of a multi-millionaire. Catholics in particular have reason to look with suspicion upon its activities. Whilst expecting neither justice nor favor from those who openly deride and condemn the denominational school, Catholics must vigilantly guard their rights in education against the unwarranted and aggressive attacks of the administrators of the foundation, who only a few months since so interpreted their responsibility for the welfare of education in the State of Pennsylvania as to justify their efforts to prevent a Catholic college from receiving a university charter. Catholics can readily understand that the development of their higher education will be an impossibility if the Carnegie Foundation is allowed, without protest, to carry out its high-handed policy.

The complacent self-importance of the members of the foundation, the confident manner in which they take up the arduous task of determining the educational efficiency of colleges and universities, the apodictic tone that brooks no contradiction, the calm assurance with which they present credentials endorsed by themselves as proof of their fitness, impartiality and justice, show the lengths to which men supported by unlimited means may go in their arrogance. The indulgent toleration of their loudly advertised purpose illustrates, too, the corrupting

and corroding power of money; for we can well imagine the withering scorn that would greet any other body of educators who, without the gold of a millionaire to support their pretensions, should presume to determine and to control the higher education of a great nation.



Our Annual Retreat.

In Catholic educational institutions, religious instruction forms an integral part of the curriculum. This knowledge is so necessary that the acquisition of the other sciences is only of secondary importance in comparison. At the same time, religious truth being somewhat abstract and intangible, we are liable to lose interest in it, and become negligent in the practices of religion. To overcome this natural inclination and to stimulate us in the exercise of virtue, numerous means are provided. The most efficient, perhaps, is a spiritual retreat. During a retreat we take an inventory, as it were, of our past deeds, and, locating our short-comings, take the necessary precautions against future losses.

The blessing of a retreat was ours from Tuesday, October 3, to Friday, October 6. The bell rang at an unusual hour on Tuesday afternoon. Little commotion resulted, however, for it had been previously announced that the annual retreat would begin at two o'clock. The students assembled in the University chapel. A priest of medium stature entered the sanctuary. After a brief meditation before the altar, he ascended the pulpit, and our retreat had begun.

As Father Altmeyer—such was the name of the preacher—stood looking over the vast assembly of young men and boys, a breathless silence reigned in every part of the chapel. Our eager curiosity was met with a great surprise. Little did we think that an orator, an erudite, a man capable of expounding profound doctrine with childlike simplicity, was to guide our spiritual footsteps during the next few days. As his manly voice, clear as a bell, rolled forth words of wisdom, he was perfectly under-

stood by all, and his precepts and counsels found ready acceptance. He treated the great truths in a manner that was very well adopted to the intelligence and the needs of his hearers. The sermon on the Passion of our Savior made a specially deep impression.

The instructions were followed with the greatest attention, and the silence and order throughout the building was worthy of remark. This earnestness and personal interest in the work of the retreat was called forth and maintained by the rare oratory of Father Altmeyer. No sentimental expressions, no exaggerations, no emotional gestures, marked his efforts. His sermons displayed an abundance of good sense, profound conviction, and perfect composure, joined to rare persuasive powers. We are proud to know that he is one of our graduates, and hope that he will be invited again to conduct our retreat.

The exercises came to a close Friday morning, when more than four hundred students received Holy Communion at the eight o'clock Mass. At eleven, there was a sermon, followed by the renewal of baptismal vows, and by the taking of the Total Abstinence pledge by a large number. Benediction of the Blessed Sacrament brought this week of blessings to a fitting close.

FRANCIS CORISTIN.



Special Evening Courses.

It is a great pity to find so many of our young men, otherwise talented and ambitious, whose education has been lacking in that most important and essential element—a good, broad mental training. To compensate for this privation, to furnish the means of overcoming this handicap, the Faculty have opened at Duquesne University Law School Building (436 Fourth Avenue), a double evening course, (1) in Practical Philosophy, including Logic, Psychology, and Ethics, on Tuesday Evenings, (2) in Economics, including Political Economy and Sociology, on Thursday Evenings.

Each of these courses is in the hands of expert and reliable

teachers, who make them not only thorough but interesting. They begin exactly at 7:45 P. M., and last for one hour. A definite but nominal fee is charged at the outset—chiefly to insure continued attendance during the whole term, without which regular attendance no appreciable results can be expected. The term, beginning October 3rd, will last until the beginning of June, 1912. No students are encouraged to attend unless they register with the avowed intention of giving the course a fair trial by an average regular attendance at the Lectures. From time to time supplemental lectures on kindred topics are given by eminent men who are invited to address the class. Intending students may take up both of the Courses, or only one.

FIRST COURSE.

It is needless to say that Logic, or the art of reasoning correctly, is the most important discipline that can be undertaken by any one desirous of completing his general education. To be successful, and to profit in an adequate measure of the opportunities of daily life and of all careers and professions, sound reasoning is a fundamental requisite. No accomplishment can balance a deficiency in this respect. Even to those who are otherwise trained in the respective branches of human knowledge, it gives to the mind a nourishment, an inspiration, a grace and a finish, which betoken the genuinely educated gentleman. To the speaker, it gives clearness of thought and accuracy as well as strength of language and argument.

Psychology gives us a thorough insight into the nature of man himself and of his faculties—while Ethics, or Moral Philosophy, treating as it does, such important subjects as Natural Law, the origin and basis of Morality, Human Responsibility and Conscience, Justice and Right, Injury, Guilt, Restitution, &c., should certainly appeal to all right-minded men as a most desirable and instructive study.

SECOND COURSE.

Such familiar words as labor strikes, lock-outs, tariff reform, and socialistic platforms indicate at the very first glance the wide and great importance of the study of Economics and Sociology. They are words that constantly meet our eyes and ears, but how

few are acquainted with their full and accurate meaning ! Even experts who have studied such subjects for years, sometimes differ, with disastrous consequences of a very material nature. How great, therefore, must be the danger from a popular misunderstanding of what affects most intimately both private and public life ! The most casual observer must have noticed that the columns of the daily papers are full of references to economic subjects, and it is, therefore, of the utmost importance to be able to weigh at their just value the accuracy of the statements that are put forward, to appreciate the meaning of statistics relating to crops, movements of the money markets, etc., and to be able to talk with influence on these subjects.

Now, more than at any other time, the Economic element dominates the different activities of society and of the individual. The relations between rulers and their dependents, the connexions, harmonious or otherwise, between nations, are all largely determined by the Economic element. Of this fact, the wars and treaties of the last two centuries are more than sufficient evidence. Wealth and money are now the power. What the sword was in former times, that money is now. And the knowledge of the laws that govern the production and distribution of wealth and money, is in itself a power.

Also from the personal and practical point of view, the study of Economics is of the greatest value. In years gone by, the farmer or manufacturer catered only to his own little village or town, and a study of Economics was not quite so necessary. But now it is no longer possible for the individual merchant or clerk, by personal experience alone, to be acquainted with more than a fractional part of causes that affect the business in which he is engaged. The spread of the modern industrial system, the modern state with its millions of consumers and innumerable activities, implies a complicated code of industrial law. The mere technical training of the factory or office, the actual experience of business, and the discharge of practical duties, do not open the mind to the large issues of the modern business world which lie outside the daily routine of the individual. The student of law, the clerk in the bank or in the office, in fact all who are in any way engaged in the production of wealth or its

distribution, will derive from the study of Economics not only the pleasure of understanding the why and wherefore of their daily occupations, but also of going through those occupations with greater satisfaction to themselves and to others.



At the East End Exposition.

It is with no small feeling of satisfaction somewhat akin to pride, that we hear of the esteem in which others hold our Glee Club.

When the East Liberty merchants held an Exposition, to advertise their superiority, our Glee Club and Orchestra presented the following programme, on the evening of October the Twenty-fifth:

- | | |
|--|--|
| Overture—"Dramatic" | <i>Isenmann</i> |
| Duquesne Orchestra | |
| Vocal Solo—"Where the Shannon River Flows" | |
| Ferdinand Hartung | |
| Accompanist, Prof. Caspar P. Koch | |
| Waltz—"Fairy Kisses" | <i>Johnson</i> |
| Duquesne Orchestra | |
| Vocal Solo—"Silver Threads Among the Gold" . . . | <i>Rexford</i> |
| Howard E. Lee | |
| Accompanist, Prof. Caspar P. Koch | |
| Cornet Solo—"The Song That Reached My Heart" . . | <i>Jordan</i> |
| Paul Fidel | |
| Accompanist, Rev. J. A. Dewe | |
| Chorus (with Orchestral Accompaniment)—"The Red and
Blue Forever" | <i>Rev. P. A. McDermott, C. S. Sp.</i> |
| Students | |
| Violin Solo—"III Air Varie" | <i>Dancia</i> |
| Raymond A. Siedle | |
| Accompanist, Rev. J. A. Dewe | |

Six-Handed Selection for Piano—

“Lucia di Lammermoor” . . . *Donizetti*

Daniel V. Boyle, Leo A. McCrory, Clarence A. Sanderbeck

Vocal Solo—“Mother Kissed Me in My Dream” . . . ———

Paul Campbell

Accompanist, Prof. Caspar P. Koch

Intermezzo—“Apple Blossoms” *N. S. Carter*

Duquesne Orchestra

Readings *Selected*

Professor Frank Hipps

Instrumental Quintet—“Loin Du Bal” *Gillet*

Rev. J. A. Dewe, Professor C. B. Weis, Francis S. Clifford

John J. Koruza, Leon J. Korpany

Chorus—“Stars and Stripes Forever” *Sousa*

Students

Violin Solo—“Souvenir de Wieniawski” *Haesche*

John J. Koruza

Accompanist, Rev. J. A. Dewe

Vocal Duet—“Oh! Haste, Crimson Morning” *Donizetti*

John F. Corcoran, Clarence A. Sanderbeck

Accompanist, Prof. Caspar P. Koch

Medley—“Standard American Airs” *Rosey*

Duquesne Orchestra

Chorus—“Gaudeamus Igitur” ———

Students

Exit March—“Alexander's Rag Time Band” *Irvin Berlin*

Duquesne Orchestra

Director of Orchestra, Professor C. B. Weis

Director of Singing, Professor C. P. Koch

The other day we received a letter of thanks from the East Liberty merchants.

EAST LIBERTY BUSINESS MEN'S COMMITTEE,

OF THE PITTSBURGH BOARD OF TRADE,

205 Shady Avenue,

Pittsburgh, Pa., November 8th, 1911.

VERY REV. M. A. HEHIR, LL. D.,
Duquesne University,
Pittsburgh, Pa.

Dear Sir :—The East Liberty Business Men's Committee hereby begs to extend a formal vote of thanks for the splendid concert given by your Glee Club at the East Liberty Exposition on Wednesday evening, October 25th.

The entertainment given by these young men was one of the best of the series, and was very much enjoyed by every one who attended.

On behalf of the Committee, I am

Yours very truly,

J. R. PARK, Secretary.

ADRIAN J. BRIGGS.



Letter From the Apostolic Delegate.

We were pleased to hear of the happy choice of Monsignor Falconio, late Apostolic Delegate to the United States, as one of the three new cardinals. It will be remembered that the Monsignor visited us during several of his trips to Pittsburgh. He is well known to the Faculty of the University, and especially to our Very Rev. President, who received the following letter in reply to another addressed him a few days after the intentions of the Holy Father became known.

Washington, D. C., November 6, 1911.

VERY REVEREND AND DEAR FATHER :—

I thank you very much for the kind congratulations which you have sent me in your name and in that of the Faculty of Duquesne University, as well as in that of the members of the Society. I hope and pray that God will bless the work of the Society and that of the University, and thus render both more

and more efficient in the great interests which they are serving. I also send my best wishes for yourself.

Sincerely yours in Christ,

D. FALCONIO,

Apostolic Delegate.

VERY REV. M. A. HEHIR, C. S. SP.,
Duquesne University,
Pittsburgh, Pa.

In answer, also, to our congratulations and expressions of good-will upon his elevation to the cardinals, the Very Rev. President received an equally warm letter of thanks from the Most Rev. John M. Farley, Archbishop of New York.



ATHLETICS.

Thus far all the University football teams have established excellent records, which compare very favorably with those of the past and of which they may justly feel proud. For the last two months the campus has been the scene of many close and spirited contests in which great interest has been manifested both by the students and by the players themselves. The Freshmen and the Minims have especially made fine records while the Academics and Preps have annexed many hard fought victories to their string.

Although light in comparison with other years the Freshmen have developed into a fast and snappy aggregation, as can easily be seen from an account of their games. To date the Freshmen have played six games and in five of these they have come out victors. The team is composed of a few of last year's men together with much new material that has been developed. To Father Sonnefeld, who is at the head of the team, must be given great credit for turning out a winning combination. The following comprise the team:

Kenney, a new man, has been holding down centre with good results.

Sanderbeck and McDonald are found at guards. "Sandy" is the same star of former seasons and "Mac" has also developed into quite a player.

O'Keefe and Callahan have been holding down the tackles. Both are very reliable men at these positions.

The ends are well taken care of by Isherwood and Sorce. They can always be counted upon, as they are sure tackles, and are in the game every moment.

Murphy directs the team well from his position at quarter.

The backfield is comprised of (Capt.) Madden, Mamaux, Joyce, Schmidt and Heinrich. Joyce and Schmidt have been on the sick list most of the season. Madden at full is the same brilliant player and heavy line-plunger of last year. Mamaux has developed into quite a kicker and has aided the team wonderfully in this respect.

Games to Date.

MT. WASHINGTON 0—FRESHMEN 5.

In the opening game of the season, October 14th, the Freshmen defeated the strong Mt. Washington team. Although outweighed by their opponents the collegians won by reason of their speed and superior headwork. Mamaux scored the only goal on a blocked kick.

OAKDALE H. S. 0—FRESHMEN 7.

The next game played with Oakdale H. S., October 21st, proved a tough one for the Freshmen. After a hard struggle they succeeded in crossing Oakdale's line for a touchdown and pushing them back for a safety, the score at the end of the final period standing 7-0. Kenney scored the touchdown.

TARENTUM INDEPENDENTS 5—DUQUESNE 13.

On October 28th, the Freshmen went up against the heavy Tarentum Independents and in one of their best and hardest fought games of the season defeated them 13 to 5. The Freshmen were much faster than their opponents and succeeded in making the first touchdown, but before the end of the first half, the Tarentum boys had evened up matters by scoring a touchdown. However in the second half the Freshmen came back

strongly, crossing the enemy's line for another score and kicking a goal from the field. Long runs by Madden and Mamaux were the features. Touchdowns—Madden, Heinrich. Field Goal, Mamaux.

CARNEGIE TECH 11—FRESHMEN 6.

The Freshmen lost their first game to Carnegie Tech, November 4th by a very close score. The home team outplayed them in long end runs and forward passes, but the heavy line-plunging of the visitors won for them in the end. Touchdowns—Madden, Schneider and Phelan.

OAKDALE H. S. 0—FRESHMEN 22.

On November 11th, the Freshmen handed another defeat to Oakdale H. S. which had come for a return game. The field was wet and soggy following a downpour of rain and the home team overwhelmed them 22-0. Madden, Mamaux, Sanderbeck and Callahan starred. Touchdowns—Madden, Mamaux 2, Callahan.

November 15th: As we are going to print the latest score has been handed in: Pitt Freshmen 0; Duquesne Freshmen 6.

Academics.

The Academics, although they obtained a poor start, have gradually developed into a strong winning team under the able management of Fr. Malloy and Coach Wise. Their games have been especially featured by the fine work of Capt. Burns at half and Cleary at end. Ryan also plays a good game at quarter and directs the team well. Besides these the team comprises the following men who have likewise contributed to the success of the team by their brilliant work: Davies, Fitzgibbon, Furey, Hodkiewicz, Kalinowski, Maloney, McGregor, Murray, Rettigan, Sunseri, Yuhasz and Zitzman.

September 30, Mt. Washington A. C. 16; Academics 0.

October 7, Lecrone 0; Academics 0.

October 9, S. S. High 6; Academics 0.

October 14, Lyceum II. 9; Academics 0.

October 18, Duff's College 0; Academics 0.

October 25, Pitts. H. S. Com. 0; Academics 6.

October 27, Carnegie Tech Plebs 0; Academics 17.

November 10, Pitts. H. S. Com. 5; Academics 8.

Minims.

The Minims have made an excellent showing under the able management of Father Pobleschek and the scientific coaching of Prof. Egan. The first regular game was a tie, the second was lost by the inexperience of the quarter, to the Atherton A. C. After a careful revision of the various men and their capabilities at different positions a better showing was to be seen and this was made sure by imposing an hour and a half of practice, and a scientific coaching on the part of Professors Rowe and Egan made the Minims the fastest team of their weight in Allegheny County. Most of their opponents were much heavier but the line was able to resist any attack through centre, while the ends and backs guarded any invasion into their territory. Whilst on the offensive the Minims needed not to fear, for they have a stock of plays that outwit the most skilful opponents.

Daschbach in his position at left half has made himself famous by his quick and ready judgment for forward passes, whilst Capt. Mamaux at right end and Mulvihill at left, handled them safely. McGraw, the little quarterback, has mastered the complicated code of signals and uses great intelligence in their employment. The Minims have become the favorites of the University.

- October 6, Scrubs 0; Minims 21.
- October 7, Terrace A. C. 5; Minims 5.
- October 12, Atherton Hurricanes 6; Minims 5.
- October 14, Epiphany 0; Minims 5.
- October 16, Linwood 0; Minims 10.
- October 19, Terrace 0; Minims 16.
- October 21, Lawrenceville Indians 0; Minims 10.
- October 26, Crafton Indians 0; Minims 21.
- October 28, Epiphany 5; Minims 26.
- October 31, Humboldt School 0; Minims 59.
- November 1, Linwood 0 (forfeit); Minims 1.
- November 2, Fraziers A. C. 0; Minims 30.
- November 9, Grant School 0; Minims 39.
- November 11, Atherton Hurricanes 6; Minims 47.

A. E. HEINRICH, '14.

ALUMNI.

MAX McCLAFFERTY, '87, is one of the old boys who can trace their school experiences back to the early days of Pittsburgh College on the Bluff, and yet Max is still lively and youthful in appearance, as well as full of activity in all he undertakes. He is Vice-President and General Manager of the W. C. Clarke Safe Company, which is one of Pittsburgh's most widely known, best advertised and most progressive firms. It handles and distributes exclusively the products of several celebrated safe construction companies, such as the Ely-Norris Safe Company; the peerless bank vaults of the Remington-Sherman Company. It holds the remarkable record of equipping within a radius of 150 miles of Pittsburgh, over 360 banking institutions with their vaults, safes, grills and deposit boxes. It would savor of romance to hear the genial Max expatiate upon his adventures in connection with the various tests and experiments that are constantly being made in this department with a view of improving safe and vault construction. He maintains that the famous wizard, who appeared in town last week, Houdini, "never ventured to tackle any of the safes that came from the W. C. Clarke Company's factories."

MR. PAUL C. DUNLEVY, '83, who is Treasurer of the East End Savings and Trust Co., was the prime mover, and animating spirit, of the recent East End Exposition, which, though the first of its kind, was such a wonderful revelation to the people of Pittsburgh's residential districts. He worked unremittingly, almost "day and night," to achieve success—and the result was far beyond the anticipations of the most sanguine East-Enders.

THE McGuire family has nearly always been well represented in the College Department for many years past. Only the other day we had an agreeable visit from John M. McGuire, '99, and what do you think he wanted us to do? He wanted us to buy one of the new and magnificent cars of the Federal Motor Car Co., situated at 4514 Henry Street, near St. Paul's Cathedral, of which Company he is the General Secretary and Treasurer. It was interesting to hear him describe the merits and excellences of the "Oldsmobile Motor Truck Car," built "on integrity" and

destined particularly as a roadster for four or five passengers. It is, said John, the oldest staple driver, as well as the most reliable and most efficient internal gear car in America.

CHARLES J. MCGUIRE, '96, the first of the entire family to graduate here, was with the Westinghouse Machine Co., at Wilmerding for thirteen years; but at present he is one of the most interested stockholders in the newly established "Pittsburgh Reinforced Brazing Co., on Liberty Avenue, between 25th and 26th Streets.

ANOTHER Charles J. McGuire, cousin of the preceding, who graduated, as late as '10, with high honors in the College Department, has been ever since then studying medicine at Georgetown.



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Duquesne Monthly

Vol. XIX.

Pittsburgh, Pa., December 1911.

No. 3.

Midnight Mass.

I.

'Tis midnight, in the cloudless sky
The moon is riding gloriously,
And downward from her soaring height
Casting her floods of matchless light;
While all around upon the air
Come mingled tones of praise and prayer.

II.

A hundred lights are burning now
On priest and throng and altar brow;
And there rich beams are falling warm
Upon each glowing face and form,
Gilding with visioned colors bright
Each thing on which their rays alight.

III.

And now the organ's pealing sound,
Breaks on the silence gathered round,
And mingling note on note is given
Sweet as the song-bird's voice at even;
And bending low each head is seen,
With upraised hand and solemn mien.

IV.

Could such sweet feelings o'er us steal?—
 Could man such rapt emotion feel?—
 Could human voice, howe'er so sweet,
 Those hymns so meaningly repeat,
 If *not* the self-same God is born,
 As *real* as on that Christmas morn !

.

V.

But all is o'er, and one by one
 Is hushed the organ's swelling tone;
 Each worshipper has left the place,
 And lights no more the altar grace;
 Each ling'ring murmur of the throng
 Has vanished like a moonlight song.

VI.

Now darkness rules o'er all around,
 And stillness sits upon the air;
 While hushed is every mental sound,
 Where late was heard the voice of prayer.
 But **HE** is there—Who came to save,—
 As *truly* as in Bethl'em's cave !

P. M.



The Plot of "The Last of the Mohicans."

The scene of this story is laid in the territory immediately surrounding Lake George and the head waters of the Hudson River. The time is the year 1757, during the French and Indian War, the decisive struggle in America between France and England. The principal characters are Munroe, commander at

Ft. William Henry; Webb, the officer in charge of Ft. Edward; Montcalm, the French general; Major Heyward, of the British Army; Cora and Alice Munroe, daughters of the commander of William Henry; Magua (Le Renard Subtil), Huron chief; Hawkeye, the scout and forest-runner, the "man without a cross" in his blood; and Chingachgook (Le Gros Serpent), and Uncas (Le Cerf Agile), the "last of the Mohicans."

Munroe at Ft. William Henry has only one regiment of regulars and a few provincials to oppose the troops of Montcalm who is coming down Lake Champlain with the French army. He sends to Webb, at Ft. Edward, fifteen miles distant, for reinforcement. The latter sends only fifteen hundred men, a force wholly inadequate for the needs of the threatened Munroe. The auxiliary column has just departed, when Alice and Cora Munroe set out, under the protection of Major Heyward and the guidance of Magua, for the same place, in order to be near their father. On their way through the forest they are joined by David Gamut, an eccentric fellow, who is continually singing, and whose manhood, as Hawkeye would say, lies not in his arms and legs, but in his voice. After a very short time, Heyward becomes suspicious of the actions of the Indian guide. He says nothing to his companions, but when he meets Hawkeye and his two Indian friends, Chingachgook and Uncas, he imparts to them his suspicions, and they, being convinced of the duplicity of the Huron, attempt to capture him. The Huron escapes.

Hawkeye and the two Mohicans, constituting themselves the protectors of the travelers, lead them to a place of safety. They are discovered, however, by the Indians under the leadership of their late guide, Magua. The scout and his two Indian comrades depart to seek aid, leaving the two girls with Heyward and David Gamut. The last four mentioned are captured by the Indians. Magua, their chief, promises the whole party that he will kill or torture none of them, on one condition,—that Cora become his wife. This condition is refused, and just as the tortures are about to be inflicted, Hawkeye and the two Mohicans break in upon the same and drive off the Indians.

The whole party proceeds to Ft. William Henry, where, after a perilous entrance, there is a happy reunion between father and

daughters. Matters in the fort are in a precarious condition: Munroe, after offering a spirited resistance to the powerful army of Montcalm, is at last constrained to surrender, the conditions being that the English should march out with all the honors of war. But as the British are marching out, after the surrender, they are set upon and massacred by the Indians, the savage allies of the French. Cora, Alice, and the singing master, Gamut, are taken prisoners by Magua, and led into the forest. Within a short time Munroe, Heyward, Hawkeye, and the two Mohicans are on his trail. The Huron is tracked to the encampment of his people, which is adjacent to a village of Delawares, or Lenni Lenape, to a branch of which belong the two Mohicans, the last of their race.

Heyward now demands that he be allowed to go into the hostile camp in order to effect the release of the three prisoners. He enters the camp in the guise of a medicine man. He meets Gamut, who, being considered insane, is allowed to go where he pleases. Being called to treat a sick squaw, he is led by Gamut to the hut where Alice is confined. He is here discovered by Magua. He is saved by Hawkeye, who has been in the camp in the guise of a bear, in an attempt to liberate his friend, Uncas, now a prisoner in the hands of the Hurons. Heyward and Hawkeye bind and gag Magua, and both go back to the hut where the sick woman lies. They wrap Alice up in such a manner that she resembles an Indian squaw. Heyward, carrying the girl, and Hawkeye (still in the bear skin), leave the hut. The Indians on the outside, on being told it was all part of the ceremony, suffer them to depart. Heyward and Alice go to the neighboring tribe of Delawares for protection, but Hawkeye returns to the Huron camp to help free Uncas. By substituting Gamut for Uncas, the latter makes his escape. Gamut, being considered insane, would not be injured. Hawkeye and his friend flee to the Delawares. It should have been said above that Magua had sent Cora to the Delaware camp, thinking them the friends of the Hurons. We have, then, at this camp our six adventurers, Munroe, Heyward, Hawkeye, Cora, Alice and Uncas.

Magua goes to the camp of the Delawares to demand their release. After hearing his case, the old Delaware chief decides

that he has a right to none of them—but Cora, whom he had left in their care.

He departs with his captive. The Delawares, under the leadership of Uncas and his father, and Hawkeye “take up the hatchet” against the Hurons. A desperate battle is fought, in which the Hurons are defeated. Magua, beset by both Uncas and Hawkeye, stabs Cora. Uncas leaps down upon him from a high cliff, but he stumbles; before he can recover, he is stabbed again and again by the savage Huron. Hawkeye, in revenge, shoots Magua.

This is the end. Cora and Uncas are buried in the Delaware camp. Munroe never recovered from the awful tragedy; he faded day by day, and finally died. Heyward married Alice Munroe. Hawkeye remained with the Indians, with his friend, Chingachgook, the father of Uncas, the “Last of the Mohicans.”

JOHN V. O'CONNOR, '12.



The Catholic University of Lille.

Just one month ago, about the second week of November, the different schools of the Catholic Universities in France held solemn ceremonies for the opening of the Faculties of Arts, Law and Medicine. Amongst them was that of Lille, in the north of France, whose brilliant successes have been such, in spite of every possible official obstacle thrown in its way, that it will be well worth while to devote some space to a brief history of its career.

By an imperial decree of March 17th, 1808, all public instruction in France was confided *exclusively* to the official University of the State. It was thus the establishment of a vast monopoly imposed by Napoleon with all that autocratic power and determination which felt itself enabled to do what all the previous National Assemblies and Conventions, with all their assertions of cruel despotism, had not been able, or, at least, had not ventured, to effect. Little by little, however, as is the case with all monopolies, after a brief period of emblazoned

triumph, this educational "trust" inspired the most serious apprehensions in the minds of honest and fair-minded men, who could not but look upon this attempt to crush and annihilate the most sacred of all human liberties as an odious remnant of anarchy and revolution that had culminated in dictatorship. The palpable injustice of putting an interdict upon the exercise of incontestable parental rights—the danger to other liberties, of which this was but an entering wedge—the godless character of an education that was making trained atheists out of the rising generation—all these things were dwelt upon by the most famous orators of the monarchical restoration, and gave rise to open and persistent protests on the part of French parents. It is true there were to be found, in the State University, men who combined the most eminent qualities of the mind with the most exalted qualities of a noble character, giving dignity as well as authority to their teaching—and it was equally true that there sat on the benches at their feet young men who "traversed the abysses of infidelity with their eyes fixed on the heavens above," and who became the distinguished prelates, orators and statesmen that embellished and adorned the years of the Orleanist administration. But there was nowhere in the land either Christian teaching or Christian formation—and a persistent demand arose for liberty of teaching, a demand that soon became a universal clamor to which the revolution of 1848 gave partial heed, when it opened to all classes the doors of the primary schools; and when the Republican government passed the law of 1850 granting complete freedom of secondary education throughout the land. But this was only a partial and delusive liberty, as long as the higher sphere of university education was still closed to the initiative either of private individuals or of the religious teaching orders.

At last, however, came the disastrous fall of the second Empire, on whose ruins was built at first a moderate Republican administration that seemed destined to realize the best traditions and aspirations of those who fought for genuine liberty of opinion and of conduct. It was at this period of hope and exalted ideals, which might be called the golden age of the 19th century in France, that, on July the 12th, 1875, the full freedom of higher education was decreed.

It would not do to let slip such a magnificent opportunity for repairing the damages of revolution and infidelity; nor could there be the slightest hesitation in profiting at once of this latest victory in the cause of education, if the lovers of Christian liberty did not care to see victory turned into an irremediable defeat. Promptitude, almost to the point of feverish activity, was the order of the day, especially in the regions of the North where religion and patriotism had, hand in hand, so valiantly survived the inroads of a century of atheistic teaching and practice.

It was not, therefore, surprising to find a band of noble Christian hearts uniting in the concept and design of establishing at Lille, the metropolis of the Catholic North, a university that should respond to all their most ardent hopes and their most lofty ideals. At first, indeed, there was the momentary hesitation that prudence seemed to dictate; "So many buildings to erect, so many faculties to establish, so many chairs to create and endow, so many students to find and to form! Where were the professors to be secured? Where were the students to come from? How could they resist the inducements of the great State University, with its unlimited endowment, and its powerful influence upon every career and every profession? Then, the times were difficult and threatening—McMahon, and Thiers and the moderate leaders of the new Republic were giving up the reins of power to younger and untried men, imbued with more aggressive and unchristian, not to say demagogic, principles, men of the Jules Ferry and Jules Simon type who were already not too dimly foreshadowing the subsequent campaigns against the Church! How could the burden of such a vast enterprise be undertaken and sustained by an ecclesiastical province which was far from being among the richest or largest of France?"

But the momentary hesitation of the timid, the weak-kneed, and the "prudent" ones, gave way definitely to the enlightened faith and confidence of the generous and the intrepid among the genuine Catholics who had inherited the traditional fidelity of the men of Flanders to every Catholic institution that meant progress for religion, education, and patriotism. It was soon evident to the ardent promoters that the "North" men had preserved the old instinctive comprehension of great and noble

things, they were not yet unaccustomed to vast and venturesome enterprises, they were still sensible to whatever was lofty enough to appeal not only to their generosity but to their munificence.

So, within four short months from the date of the decree, we find, on the 18th of November, 1875, a corporation already in existence under the title "Civil Society having for its object the foundation of a Catholic University at Lille"—and within the brief space of two years everything is in full working order: Buildings, staff, students, for the complete and harmonious operation of four faculties, or schools, namely, Law, Medicine, Letters and Science. When we contrast this rapid and energetic work with the thirty-two years which it had taken to establish the old University of Douay from the date of its charter to the opening of school, and when we take into account the different conditions and facilities that existed in those olden days on the part of the population, the clergy, the magistracy and the representatives of the royal power, who were all of one mind, in practical sympathy with the foundation, we can well commend the resolute spirit of the modern founders as a model to be remembered and imitated.

Nor were they content with giving to their new institution all the legal characters that entitled it to official recognition by the authorities of the State; they obtained from Rome itself a Pontifical Bull that erected it, with all possible canonical formality, into a Pontifical Academy upon which were conferred by the Church all the privileges and powers of a Catholic University. Thus equipped and adorned, the new Academy and University celebrated its solemn opening in the Church of St. Maurice, Lille, on the feast of St. Peter's Chair at Rome, the 18th of January, 1877. On that day, we are told by the local papers, one would have thought himself transported to the eternal city, or rather one would have dreamed that Rome was at Lille, by the words and wishes and benediction of the Holy Father, brought thither by two of the Princes of the Church, his delegates, and by the presence of a large number of Bishops and Prelates, that represented almost the entire Church, that day, in the capital of religion and of religious works in the Northern Country.

The solemn ceremonies were performed by the Bishop of

Arras, Mgr. Lequette, who, in eloquent words, remarked upon the glorious coincidence that, when, three centuries before, the old University was being inaugurated at Donay, it was another Bishop of the same See of Arras, his predecessor, that had presided at the ceremony—and so, no wonder he, on this occasion felt prompted to pray with special ardor for the prosperity and success of the new institution. And his prayers were heard.

Thirty-four years have since passed in the cycle of time since that eventful day, and glory, as well as prosperity, has crowned the work of the University—but not without its share of corresponding trials and contradictions. In fact, the latter were the first to appear dark and threatening on the horizon, even before the infant Academy had time to celebrate its first anniversary birthday. As if determined pitilessly to crush it in its cradle, and yet, on the other hand, ashamed to do it by direct and open violence, the ruling powers of the Republican administration seized upon every possible excuse, and made use of every possible indirect means, to condemn it to a delicate but certain death, and to abandon it to a slow agony which would be commonly accepted as the consequence and the proof of its feeble vitality. At first, it was the very title and name itself of University which they officially abolished; then they took away the independence of their programmes; then they suppressed the mixed juries of the examining boards; then they suppressed entirely the registration fees which were supposed to revert to the school itself, while they doubled the examination fees which were to revert to the State. The most unworthy and ignoble means were adopted to tempt and attract the students already registered, to the State institutions, and to turn others away from the Catholic University. Fear, ignoble fear, was thus picketed as a sentinel at every door to avert and frighten away from the youthful institution the aspirants to academic degrees, whose hearts were weak and whose courage was of the cowardly blend.

But the sentinel was powerless to dismay, and had to retire, discomfited and humiliated, as the Dean of the Faculty of Law publicly and proudly declared at the first solemn distribution of awards, within the very same year, when he added these significant words that may well become the watchword of every public

Catholic enterprise, "Strong in their conscience and in the contemplation of the good they have accomplished, Catholics may expect to encounter every evil, but must be afraid of none." Even if, at this early period, the thought of fear or apprehension could have entered their breasts, as well it might, in presence of such threatening signs, there was one encouraging circumstance that brought consolation and the certitude of success, at the very darkest moment—it was the last encouraging word and benediction of their first Chancellor, Cardinal Regnier, when, on his deathbed, he called the members of the Faculty around him and uttered these prophetic words: "Gentlemen, why are you in tears? Is it because you feel that you are losing in me the most devoted of your protectors? No, that must not be. Be henceforth without dread. Others will rise up to take my place, to love you, to direct you, and to defend you. I am now departing from this life, and from your midst, but I want to charge you with a solemn mission to the friends and members of this youthful University. Tell them 'The Cardinal, your Chancellor forbids you to be alarmed.' Yes, that is my command. I, your old bishop, born in the days of the revolution, I forbid you again to be apprehensive! With this assurance I now bless you for the last time." And with these words upon his lips, the saintly and aged prelate sank into his well-merited rest.

Thanks to this benediction, and to the anticipations and courage which it created, the uninterrupted and substantial progress of the institution was so marked as to elicit the esteem and the praises even of its very adversaries. Thus, in 1886, the Director of Historical Studies in the Faculty of Paris, of the State University wrote: "It must be admitted that this University of Lille is powerful and formidable. It is not merely equipped with all the means of teaching and working; it has incorporated itself into the very life and traditions of Flanders. I can only express my deep admiration." The following year the Minister of Public Instruction made the following significant declaration on the floor of the Senate, in Paris: "The University of Lille is a vast and magnificent establishment which we are compelled to admire and even to look upon with envy."

No wonder it has aroused such feelings of jealousy among its

rivals, when we see it richly provided in all the five traditional Schools or Faculties; with its School of Higher Industrial Studies, of which it is true to say that it is a Normal School for the formation of Christian Industrial Superintendents; with its Faculty of Medicine, which is recruited from all the provinces of France, and with a staff of over 100 professors, some of whom have attained to international and universal reputation; with its conferences of social and political sciences; with its excellent and effective system of University Extension, owing to which the "good seed" sprung from the *Alma Mater* is sown far and wide through the big cities of the entire province; and finally with its vast body of students grouped into societies and guilds in a more united, compact and effective manner than in any other Higher School of the country.

Speaking one day, recently, of the trials through which they had passed, and of the success which these trials had not retarded but rather provoked, and comparing the University to those giant trees that grow upon the heights of the lofty mountain sides, are caught up by the winds, storm-tossed and bent beneath the violence of the hurricane, only to raise aloft their fearless and sturdy heads, and sink deeper into the earth their hardy roots, the Rector of the University attributed this wondrous blessing of a force always attacked and ever triumphant to the providence and protection of God, to the co-operation of the faithful, Catholic people, and to the firm and paternal guidance of their devoted bishops of the province.



The Characters of "Evangeline."

Benedict Bellefontaine, father of the heroine of the recital, was the wealthiest farmer in the village of Grand Pré. Notwithstanding his advanced age of seventy years, he was hale and hearty. His greatest pride and consolation was his beautiful daughter, *Evangeline*. His evenings were spent in company with Basil, the blacksmith. Almost at the very outset of the story Benedict dies, leaving *Evangeline* alone in the world. His death was due

to the fact that the transportation of Acadian inhabitants was ordered and the attendant fear of losing friends and being separated from Evangeline was too much for his old age. Evangeline and Father Felician buried him by the shore of the Atlantic.

Evangeline, on whom the tale centers, was without doubt the fairest and most popular Miss of the village. From first to last, Evangeline forms the theme of the tale. From the time of the separation in Acadia, till she comes face to face with her betrothed in the City of Brotherly Love the manifold wanderings of Evangeline are never lost sight of.

Her betrothal to *Gabriel Lajeunesse*, when other young men of the village were seeking her hand, seems to have been the natural termination of childhood companionship. Coupled to her fascinating personality, was a placid devotion to her holy religion, instilled into her in early youth by the good Father Felician, who had been her teacher. These lessons of placing extreme confidence in a Divine Arbiter stood her in good need when the real test for faith arose in later life.

Her trials and tribulations began from the outset of the scattering, and continued until her death. During her wanderings, in which the terrible ordeal through which she passed is related, we see the womanly sentiment, the heroic enterprise, the solid devotion, the unrelenting pertinacity with which she pursued her quest. Such perseverance could only be crowned by a final reward. So, Evangeline, as a Sister of Mercy, discovered her lost treasure, on his death bed, in the city of Philadelphia.

Gabriel Lajeunesse, the only son of Basil, the blacksmith, was the betrothed of Evangeline. His suit appears to have been favorable both to his own father and also Evangeline's. The happy pair did not enjoy their mutual pledge for any length of time, for on the very day on which they were to be married, the English governor ordered the transportation of the settlers, which was responsible for the separation of Gabriel and Evangeline. So, Gabriel, like Evangeline, had the restless spirit within him, and he too sacrificed his life in search of his beloved. His travels and wanderings carried him the length and breadth of the land, and finally, an old man, he succumbed to the fever in the

city of Philadelphia. He had the satisfaction of obtaining a last glimpse of his beautiful and beloved Evangeline before he died.

Basil Lajeunesse, father of Gabriel, was the most popular man in the village of Grand Pré. By profession a blacksmith, he was renowned for the deep hatred which he entertained toward the English rulers. His particular friend was Evangeline's father, Benedict, and these two men spent their evenings reviewing the events of the day. When the village of Grand Pré was broken up by the English, Gabriel with his father, Basil, began life anew along the shores of the Mississippi. Gabriel, however, was restless and left his father to hunt for Evangeline. Basil still continued to work his farm in peace and contentment, unmolested by English tyranny.

Father Felician, the teacher and confessor of the people of Grand Pré, is a specimen of the saintly type of man, who sacrificed everything to make his people happy. His love for the children of the village was unbounded as is manifest from the esteem in which he was held by them. And to the parents of Grand Pré his word was law. He had but to command and the order was executed, because of the explicit confidence placed in him. He proved a constant friend and adviser to Evangeline, and assisted in the search for Gabriel. He finally settled down with Basil, the blacksmith, and continued his work of apostleship along the Mississippi.

Rene Leblanc was the notary of the village, who recorded the engagement of Gabriel and Evangeline. He was an old soldier and had spent many years in prison, as the unwilling guest of the British. His stories and legends were popular among the children of the village, to whom he proved a constant source of enjoyment. He took a rather optimistic view of English misrule always believing better days were in store. Evangeline was present at his death, which occurred in Philadelphia.

Baptiste Leblanc, was a son of the same notary, and is mentioned as one of the young men of Grand Pré who sought the hand of Evangeline. He was refused like others who had the ambition to lead Evangeline to the altar.

Michael, the fiddler, who for many years resided with Basil, was popular at the dances and receptions given by the young

people of the village. He was the sole source of the local music.

The Missionary priest, at whose post Evangeline remained for a year awaiting the return of Gabriel, devoted his labors to the education and civilization of the Indians.

The Shawnee Squaw, who had returned from Canada and to whom Evangeline poured forth her tale of woe, confided the secrets of her life and related many old Indian fables to Evangeline.

Colonel Winslow, was the English commander in Acadie, who delivered the proclamation ordering the inhabitants dispersed.

JOHN J. LAPPAN, '12.



The Snow.

Softly, gently falls the snow
From hanging clouds o'erladen,
Covering all the withered fields
With vestment pure and maiden.

Softly as a mother's hand
Tucks in her babe when sleeping,
Gently as the dews that fall
When Niobe is weeping.

Messages, from gloomy skies,
Of Hope, who reigns in Heaven:
Winter holds the earth in chains,
His links will soon be riven.

J. N. HAYES, '13.



Telephoning to Santa, or "Tommy's Tool-Chest.

" 'Twas the night before Christmas.' With what a rush of joyous memories that poem always recurs to me on this night," mused Mr. Stephens as he sat before his cheery open coal fire. He had long given up trying to read his newspaper, for little Mary and Arthur were asking so many questions that their small mouths seemed to be twisted into veritable interrogation marks. "O here's another Santa," cried out Arthur excitedly. "And don't you wish you'd get this," echoed Mary. "O turn the page, papa, we've seen all those." So Mr. Stephens was kept busy turning pages and describing the use of each toy and the pleasure to be derived from it. From the kitchen where she was busy washing dishes, Mrs. Stephens kept peeping in upon the happy scene, hoping the "little dears" would soon become tired, so that she might put them to bed early. "O, the happiness that is in store for them in the morning," and Mrs. Stephens shivered from the anticipated joy of it all. "It'll be a white Christmas, too," and she smiled as she glanced out of the window.

Just then came a knock on the kitchen door and before she could move to open it, amid a flurry of snow-flakes, in burst Tommy Jefferson, who lived next door. "Good evening, Mrs. Stephens," piped Tommy. "Why, holloa, Tommy, come right in to the fire. You must be cold," cried Mrs. Stephens as she ushered him into the sitting room. "Just come right up to the fire," said Mr. Stephens, as he welcomed the boy and drew up a chair. "Well, I just came over for a few minutes," said Tommy. "Mamma sent me over for that pan for the turkey you promised." And as Mrs. Stephens departed into the kitchen, Tommy extended his hands to the warm blaze and whispered to Art, "Gee! Ain't Christmas eve' great?" "You just bet it is," responded Art, as taking advantage of his superiority in age, he pulled his sister from in front of Tommy and took that position himself. "Here, Arthur," said his father sternly, "allow Tommy to get warm." And as the boy reluctantly moved away a few inches he turned to Tommy and asked, "Well, Tommy, what's Santa going to bring you?" At once

the boy's face became sober and he began slowly: "A sled, I guess, and skates, and I'd like to have a bat, too, but I—" "O, I'm goin' to get a red sweater" interrupted Art. "And I'm goin' to get a doll," chimed in his sister. "Now children, don't interrupt Tommy that way," chided their father. "What else do you want, Tommy?" "Well," replied the boy rather mournfully, "I sent my letter to Santa through the *Herald* an' I forgot to write what I'd like to have most an' that's a tool-chest." Mr. Stephens saw a great tear welling in the boy's eye. So he hastened to cheer him up. "O there's lots of time yet. Pin a note to your stocking." "But he mightn't have it with 'im," Tommy replied. "Well then," said Mr. Stephens, as a brilliant thought struck him, "telephone to Santa." "Gee!" exploded Tommy, "just the thing! What's his number?" "Don't you know it," asked Tommy, when Mr. Stephens did not reply. But the latter was thinking rapidly, being determined not to disappoint the boy after raising his hopes. Mr. James, his employer for ten years, was a rich and charitable man of that town and he decided to give Tommy his number. "Yes, I've got it now. Santa's number is 153 L." "Can you use a phone?" "O yes," replied Tommy excitedly, "dad showd me how."

Mr. Stephens pulled up a chair, on which Tommy had to stand to reach the 'phone, and the boy asked with a trembling voice for 153 L. Mr. Stephens was standing beside his little friend, and soon he heard a gruff, familiar voice calling: "Helloa! Helloa!" Tommy was trembling so that he could scarcely speak. "Helloa," he called in a quavering voice, "is that you, Santa?" By the stuttering, bewildered reply, Mr. Stephens knew that his employer was taken completely by surprise, but he was soon reassured. "Why,—er, why, yes, this is Santa. Who is that?" "O Santa," cried Tommy excitedly, "this is Tommy Jefferson. I live at 536 Walnut Street, in a double house. Willie Frye lives in the other house. You brought me a sled last year. Don't you remember?" "O yes, Tommy Jefferson, at 536 Walnut Street," came the reply methodically as if Mr. James were attempting to print the words indelibly in his memory. "And what do you want this year?" "O, I sent you my letter, Santa. Didn't you get it?" "Ye—es," came the

reply hesitatingly. "Well," continued Tommy, "I forgot to write a tool-chest an' I want it so bad. Don't you think you could bring it?" "Most certainly I will. How old are you, Tommy?" "Eight next July, sir." "And you live at 539 Wal—." "No, no, 536, Santa; in a big double house," broke in Tommy. "All right, my boy, I'll bring it. But be sure to sleep tight and don't peep." "I won't, Santa," Tommy promised and rang off.

At once Art and Mary crowded around Tommy, as if he were a great hero, while Mr. Stephens beamed with the joy that comes to one who has made another happy. Then Mrs. Stephens came in with the pan she had promised Tommy's mother, and the boy went out into the storm with best wishes for a "Merry Christmas!"

About nine o'clock that night "Doyton and Newburg, Fancy Cutlery and Hardware Merchants" received an order to deliver the best box of tools in their store, at 536 Walnut Street, and charge it to the account of Mr. James.

Tommy Jefferson was greatly excited when his mother tucked him in bed on that Christmas eve, but soon "visions of sugar plums danced in his head." He dreamed he was building a big house with bright shining tools and, just as he finished hammering in the last nail, he slipped from the roof and was falling, falling,—when he awoke with a bounce to find his mother bending over him and whispering "Merry Christmas, son!" He sat up to embrace her when, glancing over her shoulder, he trembled and his eyes grew larger and larger as he beheld a big square box which seemed to hold him entranced. He jumped up with a shout, hastened to it, and made sure that it really was what his eyes told him,—a big box of bright, shining tools.

JOHN N. HAYES, '13.



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EDITORIAL.

Homes as a Primary Element of a Good City.

Of the many causes which contribute to the efficiency of labor, that of proper shelter and sanitation for the workingman, is important. The general health of the laborer is constantly in danger, and the cheerfulness and hopefulness essential to insure the maximum amount of work is lacking, if the home is squalid and uninteresting. The productive capacity of our mills and factories, and the welfare of the individual who struggles in them for his subsistence, are relative. Inherited strength and food likewise affect the efficiency of the bread-winner; but neither can be antecedent to the condition of the home, when we consider the fact that there is a proportionate relation between the mind and the digestive organs, and between the latter and strength. In a

like manner, the surroundings of the laborer contribute to his morals. The disgust produced by life in a congested tenement, leads the workingman to seek an atmosphere more congenial than that in which he has worked all day. He longs for the sunlight, and the grass, and the trees, which are denied him in his congested home; and he looks about him for the objects of his desire, but in vain! Kansas City awoke to realize the value of good homes some twenty years ago. Obstacles had to be encountered, but she overcame them all to such a remarkable extent that the Missouri city offers to the world an example of how the laborer can be comfortable in a clean home as cheaply as in a dirty one. Pittsburgh must eventually realize that her health, wealth, and morals, depend upon the material uplift of the individuals, who, with their toil, contribute to her greatness. Private capital might solve the problem, but, if it is not attainable or sufficient, the city should assume the burden, for the investment would be found to be a paying one.



A Bridle Needed for Legislation.

Our forefathers, in establishing this republic, entrusted the making of the laws to a legislative body which might be composed of the wisest and most honorable men in the legislative districts. The purpose of their action was to formulate a method whereby the people would be represented, or have a voice, in the framing of the statutes by which they were to be governed. Another evident aim of the makers of the constitution, was to have continually in each commonwealth a number of the best citizens, who, in their wisdom and sagacity, could not be moved hastily to submit to the performance of an act which would be to the detriment of the people in general. Wise, indeed, seemed their actions, when other nations, oppressed by the cruel hand of a monarch, gazed across the Atlantic at our republic, and saw the people actually taking a hand in legislation through representatives, to whom every necessity for ideal government could be made known, and through whose intervention the realization of

their needs was secured. Perhaps, in later years, the populace was too much inclined to be satisfied with existing conditions, and was wrong in anticipating the continuance of a real representative government, without the careful supervision of the individual, who must ever be on the alert in public matters if we are to have government of the people, for the people, and by the people. During the first few years of this apparent neglect, the results of having the people recline in their easy chairs, freed from the "great" burden of keeping watch over the legislature, were not felt so keenly, for erring man, as the saying goes, is human and must be shown mercy. But to-day, the inactivity of the voter is reflected in a state legislature composed principally of a minor element,—second-rate people, unaptly chosen and ill-fitted to discuss anything, let alone the complex legislation of a state. In it we find very few first-class men, such as judges, good lawyers, and others of a caliber equal to the problems which confront us. So unworthy of public trust are these men, that they are continually forcing upon the people a number of laws passed without the knowledge of the general public. The initiative, referendum, and recall, are faint echoes of the dissatisfaction prevalent among the people throughout the United States. In view of this national sentiment, are we not right in asking for a remedy to meet conditions, or for a bridle to keep within bounds, the steed which is gradually becoming unmanageable?

E. J. MISKLOW, '12.



ALUMNI.

The Twenty-Eighth Annual Banquet.

A young looking, fresh-faced Irishman, with just enough suspicion of a brogue to justify the name of Timothy S. Hogan, and enough of wit to carry him unscathed through political battles, was the guest of honor at the Twenty-Eighth Annual Banquet of Duquesne University at the Union Club last night, and though he was assigned to the topic, "Catholic Citizenship," he told enough of his experiences as Attorney

General of Ohio to leaven the seriousness of his subject and balance a passing reference to Socialism. Incidentally, he expressed the opinion that Cincinnati would furnish the President of the United States, and, of course, as he said, "we're hoping it will be Governor Harmon." He had a high opinion of the Ohio Executive, which was not a whit lessened by the fact that he himself, as Attorney General of the State, was called upon to advise him now and then—"and he at one time Attorney General of the United States."

The banquet was a handsomely appointed affair at which gathered some 150 of the Alumni to do honor to their *Alma Mater* on the Bluff. They had with them the bishop of the diocese and the President of the University as well as many other of the well-known clergy of the diocese and men distinguished in secular life, whether graduates of the college or not, who went to make up a gathering in which, while pleasantries and fellowship had their part, there was that earnestness of discussion of serious subjects to which was given serious attention, which is the best of banquets of the better sort.

DISTINGUISHED GUESTS.

The Ohioan was the only stranger, but there were those of Pittsburgh there no less distinguished. Two Judges of Common Pleas Court—even if one is technically only a Judge-elect—sat at the speakers' table and the elder gave welcome to the new comer and at the same time felicitated the law department of Duquesne University that a member of its faculty, after a couple of months' service, had been elevated to the bench. There was a lot of hand-clapping when Judge J. M. Swearingen extended the hand of judicial brotherhood to Judge-elect Ambrose B. Reid. Very Rev. M. A. Hehir, President of the University, who made the opening address, gave a talk on the history of the seat of learning, the things that had led its governors to decide that it should be raised from a college to a university, and told of the hopes they had under the new order.

Mr. John Kane not only presided at the banquet table with all the traditional dignity associated with his high office but took upon himself the delicate task of toast-master which he handled

in a most admirable and discreet manner. He was especially happy in his introduction of the Hon. Dean of the Law School, and of Judge-elect, Ambrose B. Reid, Esq.

The Very Rev. M. A. Hehir, C. S. Sp., President of the University, spoke in substance, as follows:

I have the honor and privilege of being the first among the selected speakers of the evening. On the occasion of our last banquet, I gave you a brief account of the steady growth and development of the Holy Ghost College. Since then the Faculty have been active and busy in securing a university charter, so that our city, like the other great cities of the country, and the Commonwealth of Pennsylvania, may have at least one Catholic University under the auspices and guidance of that Church which Christ Himself founded and to which He gave the mission to be the teacher of nations. By this charter we are empowered to confer, not only literary degrees, according to the college charter of 1882, but also degrees in pharmacy, dentistry, law and medicine.

How that charter was secured is now a matter of local history. The *Duquesne Monthly* of last May gave a detailed account of the efforts made to have it pass through the Courts of Allegheny County, and, especially, to have it receive the approval of the College and University Council at Harrisburg.

I attribute the success attained in getting the University Charter to the strong endorsements given by the Catholic societies of the State, and, especially to the endorsements of the hierarchy. Success crowned our efforts owing also to the high ideals of integrity and square dealing manifested by Governor Tener and ex-Governor Stuart who signed the charter. But the securing of the charter is chiefly due to the fact that D. T. Watson, Esq., the greatest lawyer of Pittsburgh, if not of America, was our advocate and guiding star.

When he maintained the justice of our cause, and asserted that the Catholics of Pennsylvania who are one-fourth, and practically one-third, of the population of the State, should have a university under the auspices of their Church, the members of the College and University Council felt that there was nothing for them to do but accede to our request, and, to their credit be it

said, they went on record as being unanimous in granting our charter. Thus the Holy Ghost College, after an existence of exactly thirty-three years, has grown into a university. Thus our city and our diocese are privileged in having the first Catholic University of the State. A city like Pittsburgh with its large population and wonderful developments, needs several universities, even for the sake of healthy competition. And the diocese of Pittsburgh, with its well-equipped schools, academies and colleges, needed a higher educational institution such as the Duquesne University of the Holy Ghost, to complete and perfect its educational system.

The primary schools are intended for the education of the majority of our children, the secondary schools and colleges educate the minds of a minority of boys and girls, and the universities are for the training of the few, but these few are to be the great leaders of their fellowmen in after years, a position for which they are fitted by the highest intellectual training. Universities are to primary and secondary schools what West Point and Annapolis are to military and naval schools and academies. West Point and Annapolis prepare colonels, generals and captains for the army and navy, so universities prepare the leaders in political and civic life, in the professions, and even in the Church of Christ. The great war of the present day and of the immediate future is to be fought on the battlefield of education. The day is now at hand, or is fast approaching, when high offices are to be secured by those fitted for them by superior educational training rather than by political influence or wealth. The knowledge and conviction of all this caused the Faculty to secure a University Charter, and to open without loss of time several departments, such as sociology, popular philosophy and law. Other departments are to follow in due time as circumstances and finances permit.

Already I notice an appreciation of our efforts for university education by the people of Pittsburgh. The attendance is growing steadily; we have now in the University the fair number of four hundred and sixty students, which is practically a hundred more than at this time last year. But, gentlemen, I need scarcely tell you that to build up a university is not the work of a day,

nor of a year, nor of a generation. We are laying the foundation, we wish to lay it firmly and solidly. To erect the superstructure on that foundation, to build a higher school of learning, to build up a university, in the true sense of the term, supplying the needs of this great city and of this great diocese, and of Western Pennsylvania, is the work of present and future generations. But to do our part, to do the work which Providence manifestly expects of us under the guidance and inspiration of the Rt. Rev. Bishop Canevin, I feel that I can count on the co-operation of all here present, and, especially, do I feel that I can count on the co-operation, the generosity and the loyalty of the Alumni, lay and clerical, of the Duquesne University of the Holy Ghost.

JUDGE-ELECT REID'S ADDRESS.

The address of Judge-elect Reid, which was on "Our Country," was an urging that Catholics never should let differences of religious faith interfere with their acting with their fellow citizens for the advancement of their common country. He said:

"Above everything, not only do we seek the prosperity of our city, but of our land as well, that it may fulfill the expectations of the founders. Let Catholics unite with men of every other faith for the promotion of progress, material, civil, religious, moral, because we have need of civil development. There have been many movements for civil advancement in the recent past in some of which, perhaps, we did not take the part we should. In all such efforts, for juvenile courts, for charitable, civic and municipal improvements and all others we should be with and of our fellow citizens and so present a united front of such power as will bring the greatest good to the greatest number. It is the duty of all of us to forget the disposition to pessimism and clamor and factional difference, to forget that there is an east or a west, a north or a south, to remember only that we are citizens of a common land and should be workers for the common good."

The topic of Mr. Hogan's address was "The Catholic Citizen." He said in part: "The duty of the Catholic Church is to teach religion and at the same time good citizenship. The feeling of unrest that is prevailing in this country which is being

dwelt upon by the press and public speakers is 'in thought, not in fact.' We are not in danger through ignorance, lack of knowledge, short crops or industrial conditions. But there seems to be a manifest spirit of uneasiness. This spirit is that the knowledge of the American people is turned in the wrong direction. We are keeping up the pace in honesty, justice and learning. At least I believe we are. Of course, it may be the acts of a few will stain the pure name of a state or the country by corrupt dealings, for which the majority are held responsible. But I do not think that there is any serious danger of corruption in the country.

We Catholics don't claim any superiority over any other citizens. There are so many points of similarity in the Church as well as outside that we have no cause for serious disagreement. Our code of morals is practically the same. We should have an end to the idea that religious opinion has anything to do with the appointment to public office. They said, some of them, when I was elected, that the Attorney General's office would be filled with Catholics. Well, it isn't. There is white and black, Jew and Gentile, Catholic and Protestant in it—and each man has a right to his opinions. It is my belief that a man who would pack an office with Catholics or with the adherents of any other religion is not worthy of any sort of citizenship.

The Catholic Church never expects any man to yield his judgment nor violate his conscience. It teaches individual responsibility and encourages individual effort; it teaches that the rights of property are sacred—and that is the difference between Catholicism and Socialism. We ought not to look with favor on any institution that teaches opposition to religion.

"We do not believe in religious discrimination, and no good Catholic will let religion stand in the way of assisting men of another denomination. We have no enemies to punish, but friends to encourage. And we should hold to our convictions, but not to be obstinate. The Church does not expect a man to yield in his duty, as it is adapted to all conditions and teaches that there are responsibilities as well as privileges.

"The Church does not believe in any institution whose doctrine tends toward violence. We do not want the standard

measures of those who carry the red flag and want to destroy government and authority and teachings. We want to follow the doctrine of the founders of this great republic, and those who want to destroy should be done away with."

The speech of the Dean of the School of Law, Hon. Joseph M. Swearingen, was entirely in keeping with the high office of the Presiding Judge of Common Pleas Court No. 4, as well as of his eminent personal characteristics by which he is known to all as the highest exemplar of the old-time respected, scholarly and dignified occupant of the Bench. He took for his theme "the work and methods of the New School of Law," and dwelt particularly upon the broad scope of the teaching which the Faculty of the New School, under his guidance, proposed to impart. They would not be satisfied with any mere mechanical, or purely technical, course of legal studies. They intended to develop in the young candidates for admission to the Bar a taste for a wider range of studies than were nominally included in their curriculum for the State examination. They would be taught carefully the fundamental principles of legal ethics, and of justice, rights and duties, at every point of view. It was intended not only to train by successful attorneys but broad-gauged, cultured gentlemen. He was happy to confess that he could not desire a better or more studious and earnest band of young men than those who formed the first class of the new Law School. It was the same with the members of the Faculty who by their enthusiastic spirit, their scrupulous preparation and their experience, made the respective courses over which they presided both effective and attractive to their students. It was true that the Freshmen class was not so very numerous, but it was a splendid foundation and an auspicious beginning, from which the friends of the new University could augur well for a brilliant career on the part of the "Duquesne University Law School." He ventured to add that it was a very good and satisfactory testimonial to the happy choice that had been made of a teaching staff, when in the short space of three months two members of that staff had been elevated to the Bench, by a large, popular vote. He, therefore, extended his sincerest and warmest congratulations to Judges William A. Way, and Ambrose B. Reid,

upon the successful issue of their campaign for the County Court and the Court of Common Pleas, respectively. In conclusion he said, with particular emphasis:

"I agree with Father Hehir that the day is coming when education will be more and more a test of those who seek office, when attainments will count for more than ability at conventions or the faculty of playing the demagogue. And it will be a happy day for the country when it does come."

After these remarks, which were rendered in a most impressive and dignified manner, he advanced towards Judge-elect Reid and extended to him the right hand of welcome to the Bench, paying, at the same time, a very flattering testimony to the latter's sterling character and legal attainments, which he was happy to acknowledge and which everybody, either on the Bench, or among the Bar, or in the ranks of the laymen, fully appreciated.

Mr. G. E. Curran, responded, in a most happy vein, to the toast of "The Alumni."

The Right Rev. Bishop Canevin, who had remained till the very closing moments of the banquet, and who had insisted upon being the last speaker, then stood up to speak on the subject of "Duty." As the subject and the hour of its delivery were both of his own choice, we strongly suspect that in this he was prompted by the absolute determination to follow rigidly the maxim of old Polonius

"To expostulate what duty is,
Why day is day, night night, and time is time,
Were nothing but to waste night, day and time.
Therefore, since brevity is the soul of wit,
And tediousness the limbs and outward flourishes,
I will be brief."

And, indeed, much to the disappointment and contrary to the expectations of a large part of the guests, he condensed his remarks into one brief sentence which had not only the "soul" but very much of the substance and body of genuine wit.

There were present at the banquet: Rt. Rev. Regis Canevin, D. D.; Very Rev. M. A. Hehir, President of the University; J. E. Kane, President of the Association; F. T. Lauinger, Vice-

President; W. Weiss, Treasurer; Rev. J. A. Baumgartner, J. I. Brennan, D. A. Brown, C. Buchheit, J. F. Casey, J. Cawley, A. J. Christie, Prof. C. B. Connelley, M. J. Connolly, Rev. J. J. Cox, R. J. Crawford, J. J. Curran, G. E. Curran, Rev. J. P. Danner, Rev. J. A. Dewe, E. M. Diebold, J. P. Dolan, Hon. J. B. Drew, J. Dunlevy, Jr., P. C. Dunlevy, B. P. Dunn, J. P. Egan, R. W. Egan, R. J. Farrell, J. M. Gaughan, H. J. Gelm, W. Giles, Jr., Rev. T. A. Gillen, P. Gillespie, Dr. W. H. Glynn, County Treasurer F. Harris, J. P. Harris, Dr. P. J. Henney, Hon. T. S. Hogan, W. C. Jacob, Esq., C. J. Jaegle, F. L. Kane, J. P. Kelly, E. H. Kempf, J. P. Killeen, G. L. King, C. P. Koch, Rev. M. Krupinski, F. Lackner, W. J. Lamb, J. C. Larkin, C. F. Lauer, J. E. Laughlin, Esq., A. F. Link, A. J. Loeffler, Esq., E. G. Madden, Rev. J. F. Malloy, Alderman J. Martin, Rev. A. B. Mehler, O. G. Meyer, Director J. M. Morin, J. P. Murray, P. J. McArdle, F. H. McCarthy, W. McClafferty, W. H. McClafferty, T. D. McCloskey, Esq., P. A. McCullough, Rev. H. J. McDermott, P. McDermott, Rev. P. A. McDermott, R. T. McElroy, Esq., B. Mac Gillian, F. E. McGillick, J. L. McGovern, J. H. McGraw, J. R. McKavney, C. McNally, Rev. L. A. O'Connell, E. G. O'Connor, J. F. O'Connor, A. X. Phelan, Dr. J. J. Quinn, Hon. A. B. Reid, E. S. Reilly, J. H. Reiman, T. F. Ryan, J. P. Schmidt, E. B. Scull, Esq., C. A. Seibert, E. M. Seibert, Rev. M. J. Sonnefeld, H. F. Stambaugh, Esq., C. J. Staud, Dr. C. A. Stillwagen, D. J. Sullivan, P. Sullivan, Hon. J. M. Swearingen, F. X. Toohill, A. Unger, J. H. Wagner, Hon. W. A. Way, Dr. E. A. Weisser, Rev. J. Wilms, and V. G. Wise.

The Annual Memorial Mass.

The Annual Memorial Mass of Requiem for the repose of the souls of deceased alumni, teachers and special benefactors was offered up in the University chapel on Wednesday, November 15, in the presence of the Faculty, the students and a large number of friends of the departed. Rev. T. P. Gillen was Celebrant; Rev. H. J. Killmeyer, Deacon; Rev. J. M. Killgallen, Sub-deacon; and Rev. R. L. Hayes, D. D., Master of Ceremonies. The sermon was preached by the Rev. M. G. O'Donnell.

James Hawks, '11, writes from St. John's University, Minn., that, in addition to the pursuit of his theological studies, he has elected to follow a special course in English Literature. His past aptitude and accomplishments in this department of study give promise of great proficiency and we wish him much success.

M. HEGERICH, '14.



Honor Places.

In the First Term Examinations the following students obtained first place in their respective classes: (College Department) J. V. O'Connor, J. N. Hayes, F. J. Mueller, L. A. McCrory; (School of Commerce) J. M. Kane, N. R. Heyl, A. M. Friederick, A. C. Leinweber, R. W. Callahan; (Scientific Department) H. F. Depp, J. E. Mauch; (Academic Department) J. D. Hannon, A. J. Gaynor, C. J. Deasy, W. S. Hawkins, J. E. Creahan; (Preparatory A) F. J. Kruk; (Preparatory B) J. P. Schneider.



ATHLETICS.

Since last edition the Freshmen have played four games, two of which unfortunately ended in defeats. In these contests the Freshmen failed to show their true form as they were hampered by the absence of several star players through injuries and other causes. In this respect the team has suffered greatly all season as can be seen from the fact that in no single game were they able to present their complete line-up. Capt. Madden, although he played in most games was hindered by an injured knee which he received early in the season. Schmidt and Joyce two other back-field men of whom much was expected, were also laid up before the season was fairly under way, thus weakening the team considerably. Under this handicap, however, the Freshmen managed to annex some fine victories over stronger and heavier opponents.

Most of this season's players expect to attend school again next fall and it is greatly hoped that a much faster and stronger eleven will be put in the field next September.

The following is a detailed list of the games:

PITT FRESHMEN 0—D. V. FRESHMEN 6.

On November 15th the Freshmen went up against the strong Pitt seconds and had little trouble in defeating them 6-0. The score would have been much larger had not the game ended in a dispute early in the second half. The Pitt boys were outclassed by the Freshmen who pulled off many fast plays, although hindered, to some extent, by a slow field. They especially worked the forward pass to advantage, securing their touchdown on this play. Touchdown, Heinrich.

LAWRENCEVILLE 6—FRESHMEN 0.

The next game was lost November 18th to Lawrenceville in one of the slowest exhibitions of foot-ball put up by the Freshmen the whole season.

DUFFS 0—FRESHMEN 10.

On November 22nd, the fast Duff's College eleven of McKeesport made their second appearance here this season. In the first encounter they had succeeded in holding our boys to a tie score, but on this occasion the Freshmen were out for revenge, which they obtained by defeating them in a fast and interesting game, 10-0. The team showed marked improvement since their last game and had little trouble in making consistent gains through the visitors' line and in long end runs. Mamaux played a brilliant game for the Freshmen scoring the total ten points made by his team.

GREENSBURG 51—FRESHMEN 0.

On Thanksgiving Day the Freshmen went up against the strong Greensburg team at that place, being defeated by the very decisive score of 51-0. Various causes contributed to the defeat of the Freshmen, one of which was the failure of several players to accompany the team, thus leaving only a team of substitutes to cope with the "full-grown men" of Greensburg's packed team. All the same, the Freshmen put up a stubborn fight.

Minims.

The advent of Thanksgiving brought to the hearts of our young gridiron warriors, feelings of intermingled sadness and joy. The end of the season found their skill and prowess as brilliant as at the beginning. Their record perhaps will never be equalled as far as the number of victories is concerned. Of 19 games played they were victorious in 17, tied 1, and lost one through failure to kick goal. Most of their games were with opponents much heavier than themselves. But their alertness, especially on forward passes, and their quick line plays more than made up for their lack of weight. Indeed it is hard to make particular mention of one more than of another for each man was drilled in working with the team. Individual work was altogether out of place.

The Minims' successful record for the season puts them above every other team of their class. They claim the championship of Western Pennsylvania. This claim is made more manifest since they "trimmed" their only victors in two other contests by the scores, 47-6 and 17-9. The second game played at McKeesport on November 25th was decisive. The "Minies" as they were styled by the witnesses of the game, had to fight every inch of ground. Their opponents, the "Hurricanes," in many cases twice the "Minims'" weight, were stopped by the brilliant work of the men on the scrimmage line. Throughout, the game was interesting and hard fought, but the Minims finally carried off the victory allowing only a touchdown and a drop-kick to cross their goal. At several other periods during the games their opponents threatened to cross their goal, but on each occasion the strong defensive work of the Minims drove them back. The same evening the Minims were tendered a banquet at McKeesport at the home of Professor John Egan, to whom is chiefly due the wonderful proficiency of the team during the entire season.

The following is their complete record for the season, on the grounds of which they base their claim for the championship of their class in Western Pennsylvania. In all the Minims scored 469 points against 36 by their opponents, one of the finest records in the history of the institution.

October 6,	Grammar School 0; Minims 21.
October 7,	Terrace A. C. 5; Minims 5.
October 12,	Atherton Hurricanes, 6; Minims 5.
October 14,	Epiphany 0; Minims 5.
October 16,	Linwood 0; Minims 10.
October 19,	Terrace A. C. 0; Minims 16.
October 21,	Lawrenceville Indians 0; Minims 10.
October 26,	Crafton Indians 0; Minims 21.
October 28,	Epiphany 5; Minims 26.
October 31,	Humboldt School 0; Minims 59.
November 1,	Linwood (forfeit) 0; Minims 1.
November 2,	Fraziers A. C. 0; Minims 30.
November 4,	Sacred Heart 5; Minims 17.
November 9,	Grant School 0; Minims 39.
November 11,	Atherton Hurricanes 6; Minims 47.
November 16,	Haots II. 0; Minims 55.
November 18,	Wittmers II. 0; Minims 63.
November 25,	Atherton Hurricanes 9; Minims 17.
November 27,	Hazelwood Juniors 0; Minims 22.
Touchdowns 69; Goals 39; Drop-Kicks 2; Safeties 1.	

A. E. HEINRICH, '14.



JOTTINGS.

"PITTSBURGH Promotes Progress."

Also the Duquesne University.

B. A. means "Back Again."

SOME class to the Duquesne University Glee Club and Orchestra—appearing on a week's program at the East End Expo with such celebrated orchestras as Nirella, Guenther, Savoy; also the Tech and Pitt Glee Clubs.

PHIDIAS ISHERWOOD has passed the word along that a pickled onion eaten slowly will remove all odor of tobacco breath.

HAYES seems to think if one were to go up in an airship and

remain stationary for twenty-four hours, then descend, he would land somewhere in California. (Some logical conclusion). Is he right? See correct answer in our next.

MADDEN thinks he's some artist. He attended the theatre the other week and sat behind a bald-headed man. In his leisure moments, he drew a rabbit on the man's head and everyone thought it was a "hare."

TALK is cheap. Give us the silent lady on the silver dollar every time.

MCDONNELL says he is well acquainted with the "police force" in Scranton. Thinks he's a mighty nice fellow too.

THE English professor in the First Academic was explaining Roman history, when a question arose as to a few points connected with the life of the immortal Julius.

"Caesar died—," said the professor.

"Oh, no!" replied one of the students, "he was killed!"

IN the same class, the weekly English composition was being discussed, and the students finally were told to write a new composition or revise an old one.

"Gosh, Hannon 'll be up all night to-night, professor," was heard in the rear of the room.

PROFESSOR: How would you show a skeptic that miracles are possible?

A. BRIGGS: (Deep Silence).

Professor: Would you pull out your sheepskin and say—Ecce!

A. Briggs (Somewhat Confused): I would tell him I'd see him again.

DID you ever notice that no one ever complains about the pump water? Doubtless because it is so hard to get sick on "well" water.

A LAD wearing a pair of closed and discolored "lamps" is a benevolent indication that the argument is over.

Just a line from Riley:

"I've allus noticed grate success
Is mixed with troubles, more or less,
And it's the man who does the best
That gits more kicks than all the rest."

F. S. CLIFFORD, '12.



EXCHANGES.

The DUQUESNE MONTHLY extends a hearty welcome to its friends in the field of college journalism. And, judging from the magazines at hand our fellow contributors have been losing no time in compiling their bulletins. There are so many and so varied that much time and space would be required to do justice to the respective essays in them. However, we shall choose a few articles which demand more than passing attention.

"What is Beauty," is an essay appearing in the *Niagara Rainbow*, that exhibits considerable depth in the discussion of its subject. The remainder of the *Niagara Rainbow* essays are very good. In fact, we are of opinion that for get-up, neatness and completeness of detail, we are forced to admire the *Niagara* issue. In a certain sense, if we may be allowed to express our opinion, *Niagara* seems to have a journalistic monopoly for good essays. This time it's the *Niagara Index*. Shakespeare and his genius in play-writing are treated in the person of his great characters, Brutus and Hamlet. The author of "Brutus and Hamlet" does credit to himself for the manner in which he combines the actual speeches of these men with a careful, painstriking explanation accompanying them.

In the *Notre Dame Scholastic* we find plenty of good reading matter. Among the numbers at hand is an interesting discussion of Samuel Johnson in rather humorous style. "A Study of Shylock and Horpagon" is interesting reading and is well composed. The other essays of the *Scholastic* are good and in general everything is up to the standard maintained throughout the *Notre Dame* issues.

The October issue of the *Dial* is a well edited bulletin and has several essays on prominent questions treated in a simple manner.

In the *Georgetown College Journal* the much mooted question of Immigration is treated in a masterly way. "A Castilian Romance" has a simple plot, but is a little uninteresting.

Among the numerous issues on our table, the November number of the *Exponent*, St. Mary's Institute, Dayton, Ohio, is worthy of more than passing notice, both for neatness of dress and literary merit. The essay "Raphael" is treated in good style and advances a brief history of the more important of Raphael's works of art. The author of "Famous Songs" takes up the national airs of the leading countries, giving a short history of each. The editorial, "The Bill-board Evil," is timely and discusses the advisability of doing away with the ever ubiquitous agent of destruction in our cities.

The Autumn number of the *Ariston* is a well arranged magazine. The essay "The Peace Offering of the Medici" and the story "Kana-ana" are well written and make fairly interesting reading. Besides the stories and essays the *Ariston* has interspersed throughout its pages several well composed poems.

The *Fordham Monthly* lives up to former issues, which means that it takes it place with the best of college journals. Several well constructed stories are the contribution of the November number.

JOHN J. LAPPAN '12.


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Duquesne Monthly

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No. 4.

St. Agnes, Virgin Martyr,

JANUARY 21st.

I.

Beautiful and gentle maiden !
Virgin-spirit, summoned home
Ere thy heart with sin is laden
Ere the days of grief are come;
In thy dark, untroubled eyes,
More than human calmness lies;
On thy cheek the crimson glow,
High resolve and strength doth show,
And thy brow of marble gleams
As with heaven's reflected beams:
Oh, ' tis glorious to be
Patient, fearless, strong like thee,
Looking upward from the tomb
For the crown of martyrdom !

II.

In thy rare and youthful beauty,
Lovely as a dream of heaven,—
Thou art called to fearful duty,
But a glorious strength is given,—
Strength to bow thy radiant head
To the axe with slaughter red,

With that sweetest seraph smile,
Praying in thy heart the while,
Meet it is that thou shouldst bear
Martyrdom with childlike air,
Death can have no frown for thee,
Child of angel purity !
And his dart is but the rod,
Opening the way to God !

A. E. B.



Universal Peace.

The establishment of the International Court of Arbitration at The Hague, in 1899, was hailed as a portent of universal peace. At the invitation of Czar Nicholas of Russia, delegates from various powers met in convention at The Hague. Ways and means for a world State were discussed, a plan for the arbitration of international differences was drawn up, and the entire proceedings were characterized by such harmony and good will that it seemed as though war and bloodshed were a thing of the past, a barbarism not to be tolerated in our "enlightened" times. This movement marks the first attempt to secure perpetual peace among nations.

Before reasons are adduced to show the improbability of universal peace, a word must be said about Czar Nicholas, at whose suggestion the Peace Congress was convened. He was the despot of Russia, an absolute monarchy, the stronghold of autocracy. [According to a modern historian, "A world union of despotic governments would be the tomb of liberty, individual and national—a world-wide Russian despotism." Thus, Russia, the kingdom of Czar Nicholas, would be an undesirable factor in the World State. In order to be consistent, he should have granted constitutional liberty to his own people, and then let him issue a call for a "World State and Peace Congress." Besides, the Czar did not practice what he preached. Simultaneously with his issuance of the call for a Peace Congress, he was

demanding his share in the dismemberment of China. Was this a brotherly and peaceful act? Then five years later, in 1904, behold the country of our peace-loving Nicholas at war with Japan! Why did he not refer this dispute to arbitration?

Russia, however, was not the only nation to act inconsistently when sending delegates to the Peace Congress. England sent her delegate to The Hague and, at the same time, dispatched reinforcements to her army in South Africa, where she was ruthlessly crushing the liberty-loving Boers. In individuals also we notice inconsistency: Andrew Carnegie, while donating great sums to the cause of peace, had his mills busy in the manufacture of armor-plate. Have the various nations who sent delegates to The Hague Convention manifested toward one another, since 1899, such an attitude of peace and forbearance that we have any grounds for expecting universal and perpetual peace? Have preparations for war ceased? Let facts answer. During the last twelve years, millions and millions of dollars have been spent by the United States to strengthen her navy; extensive improvements have been made in the sea coast defenses, the question of fortifying the Panama Canal has been seriously considered. Germany and England have been running a close race in the number of battleships built. France, Austria and Italy have materially increased their respective navies; the other powers of the world, unwilling to be out-stripped in this regard, have followed in the foot-steps of the leaders. These warlike preparations have long been a characteristic of European politics, suffering no set-back, but rather a stimulus from the Peace Congress. When we consider the vast amount of money expended for armament, and when we take into account the provident and far-seeing statesmen who urge such an expenditure, it seems as though universal peace were an improbability.

Having answered the second question first, we shall now take up the first international affairs since 1899. As mentioned above, England was engaged in the Boer war during the Peace Congress; Russia in 1904-05 was embroiled in a conflict with Japan; in this year of grace, 1911, Italy is waging a war of conquest in Tripoli; during the past year, Germany and France were on the verge of war; and, recently, rumblings of conflict between

England and Germany disturbed the civilized world. Surely, these facts must prove that the Peace Congress is held in small esteem and that arbitration, as a preventative of war has, as yet, obtained no perceptible influence among nations.

Can we say with any degree of certainty that there will be no wars in the future? Many students of European politics are of the opinion that war between England and Germany is inevitable. England has attained the zenith of her power, while Germany is only beginning to expand. The latter in her colonial enterprises will, sooner or later, come into conflict with British interests, and war will surely follow. France has not forgotten the war of 1870-71. She still looks with longing eyes toward her former provinces of Alsace and Lorraine, and will not rest content until she makes a desperate effort to win them back. Does not Russia still consider Constantinople as the goal of her ambition in south-eastern Europe? Has the Capital of the "Sick Man" lost its commercial and strategic importance? During the nineteenth century, Russia made three ineffectual attempts to obtain possession of this city on the Bosphorus. It is not probable that her efforts in this direction will cease in the future, simply because a Peace Congress convened and formulated a number of recommendations which can not be enforced.

Finally, will any one of the great powers be willing to take the initiative in dismantling her navy and disbanding her army? Universal disarmament is the first requisite for universal peace. In my opinion, as long as human nature remains what it is, distrustful and competitive, universal disarmament, and hence universal peace, will be an improbability—aye, even an impossibility.

JOHN V. O'CONNOR, '12.



Our Stale Humor.

Among the bequests which a dying year makes to its successor may always be noted those of its stale graphic and literary jocular possessions, and those humoristic transmissions are nowhere more apparent and significant than in our own country. The staleness of our literary and artistic jokes is indubitably evident, but he is indeed a bold chemist who would attempt to analyze this quality of our humor; and, the few paragraphs that follow will be devoted merely to indicating briefly the extent to which the staleness of our humor persists and the indulgence with which it is well to regard it.

Firstly, to consider the humor of action. In it the same ideas occur repeatedly. Willie is always arraigned on the grievous charge of jam-stealing. Spinsters and bachelors have been abused so long that they deserve enrollment in the martyrology. An editor wearing a delicious frown is always interrupted in the course of his graphic labors by a manuscript-hugging author whose hair hangs in straight, strawlike strings. The Englishman is repeatedly represented as devoid of humor, though we enjoy Lamb and Dickens and Hood and Thackeray and Gilbert, and know that Roosevelt made folk laugh in London as easily as he did out at Denver. The dachshund bids fair to attain as assured a position in classic literature as the Trojan horse. Even the automobile is already a stale humor asset and it is proverbial that to speed is human; to be caught is—fine. "Professor" and "freshman" are also evergreen ideas. Rockefeller, formerly the busy little haymaker, turns up now and again, like the bad penny. The dog with a musical tin can tied to his tail; the gossip with an inordinate desire of finding out one's affairs; the mule whose business hours do not correspond to those of his driver; the landlady's tirade calming her boarders like a bucket of cold water; the porter's service of a shallow pie or a microscopically small bit of butter and his clam-like indifference to the plaint of the patron; the young wife in the experimental stage of cookery and her matrimonial mate unable to appreciate it without the appetite of a starving man; the young workman, in need of an increase in salary, explaining to the fore-

man that he has just been married and the latter replying icily that he is responsible for accidents which occur only at the factory; the book agent on the front doorstep singing his siren song, or the tramp at the rear of the house munching a bun of the neo-lithic period,—these ideas and their variants, ranging from the quasi-ridiculous to the pseudo-sublime, are also remarkable for their longevity.

Furthermore, the catalogue of trite humorous ideas includes twins, poet, policeman, servant girl, missionary, messenger boy, Jew, Irishman, Carrie Nation, golf, fishing, borrowing, lending, bald head, cramp, colic, and the abscessed tooth; while Kalamazoo and Hoboken, and Illinois towns which you can't find on the map, are very frequently identified with our humor, as also is the crime of deliberately murdering the King's English for a joke.

In what might be termed still life humor, whiskers, hair tonic, squash, and cheese are much in the public favor, as also are soup and sausage, ham and hash. The onion, the torbidden fruit of our century, always insists upon making an appeal to our humorous sensibility. Likewise eggs, especially fried and scrambled eggs, and also pie, particularly huckleberry pie. One of the funniest books ever written by Mark Twain took on additional fun because its hero had the same first name that a huckleberry pie has. Finally, the string-bean is continually pressed into jocular service, and the pea is always disregarded by no other license than that which permits the leg to figure in our pleasantries and not the arm.

And then intercivic humor. The mutual courtesies of cities contain many stale jocular manifestations. Pittsburgh is always complimented upon its smoky atmosphere; while between paired cities like St. Louis and Chicago, Minneapolis and St. Paul, the chestnut-pelting never ceases. States, too, fling their verbal missiles. The Jerseyman is made responsible for the mosquitoes, and it has become a stock-joke that Ohio is a nursery of office holders. The formula for a gibe at Kentucky is "lynching," and even when that State is free from this proceeding, a tantalizing northern paper, priding itself on being alert, will wonder why no one as been lynched there lately and innocently asks, "Who stole

the rope?"—And these are only a few instances out of many which might be adduced to illustrate the staleness of our humor.

To proceed now to the consideration of indulgence. In the first place, it may be observed that at no time more than when a stale story is struggling towards expression should a friend bear with a friend's infirmities. Out of charity, "smile whenever you can." It may be hard, but often the narrator himself will prove infinitely funny. Preliminarily, there may be several coughs in different keys; then as he begins in a delicious drawl, his face wearing at first the expression of a mild lunatic, then an enigmatic smile—these symptoms that which are the premonitory symptoms of that maniac mirth which is sure to overcome him after or before the explosion of his joke, are in themselves absolutely too funny for words. And then often, too, the narrator will strive to hang his joke on shoulders which no tailoring can make fit, so that finally his sartorial effort becomes a comedy itself,—but if this is wanting to excite your risibilities, at least simulate a smile and laugh when you are able, where you are able, how you are able, at what you are able, and as long as you are able.

Moreover, it should be borne in mind that our stale humor has its apology. It is not always trivial. In many instances it has preserved records of persons and ideas, and traits of bygone manners which must otherwise have perished; and not infrequently it recalls the power and use of the joke, as in the trite Lincoln stories, which reveal the fact that the linking of humor with high qualities of character finds a conspicuous and admirable illustration in our great war president, sustained through the sorest trial of the nation by his ability to see men and things in the true perspective of a finely balanced sense of humor. The stale joke, too, has a further apology for its existence in as much as it is yet capable of eliciting a laugh, and it is not at all unlikely that when Halley's comet comes again, much of the stale humor of to-day will still be found in our fund of fun.

A Brief Sketch of the Congregation of the Holy Ghost.*

The Founder of the Congregation of the Holy Ghost was MR. CLAUDE FRANCIS POUILLARD DES PLACES, born at Rennes, Brittany, February 26, 1679. At the age of eight he went to the college of his native city, directed by the Fathers of the Society of Jesus. Here he contracted a holy friendship with the young Louis Mary Grignon de la Bacheleraie, commonly called *de Montfort*, and with his aid established amongst their fellow students an association under the special protection of Our Lady for their common perseverance in virtue and for the relief of the sick and the poor.

At the age of 17 the young des Places defended a thesis of philosophy with brilliant success and was applauded by the President and the Magistrates of the Parliament, as well as by the professors of the University of Rennes. His parents who expected a brilliant future for him wished him to become a parliamentary lawyer. But Claude Francis gave up these prospects to embrace the ecclesiastical state. In 1699 he went to Paris to pursue his studies at the renowned college of "Louis le Grand" conducted by the Jesuit Fathers.

First Idea or Origin of the Work.

M. des Places annually received 800 livres for his pension. He spent but a small portion of it upon himself and the rest he generously gave in alms to the sick and the poor. Amongst the latter class he found many good workers who were exposed by their poverty to abandon their studies and thus deprive the Church of the services they could render her. At first he shared his allowance with only one, then with two and afterwards with

* The 2nd of February of this year, will be the sixtieth anniversary of the holy death of the Venerable Francis Mary Paul Libermann, who was the chosen instrument in the hands of God for the amalgamation of the two Societies of the Holy Ghost, and of the Immaculate Heart of Mary into one great Missionary Order, whose apostolic work in all parts of the world is to-day a part of the History of the Catholic Church. On this occasion, therefore, the present "Sketch" will not be an untimely contribution to our MONTHLY.

four. The superior remarking this charitable work doubled the allowance. Very soon the number grew to twelve. Thereupon they were allowed to take a part of the surplus.

Soon these twelve asked leave to form a community, to the forming of which Mr. des Places most willingly offered his services. They rented a place in the neighborhood and soon after their increasing number obliged them to procure a larger house where they dwelt until 1737.

Foundation and Dedication.

It was the 27th of May, 1703, the Feast of Pentecost, when they celebrated the first community Mass. The Rev. Mr. des Places proposed to call his work by the name of "Seminary of the Immaculate Conception," but Father de Montfort urged him to select as its title that of the "Holy Ghost." They agreed finally to call the work "Seminary of the Holy Ghost under the invocation of Mary Immaculate."

From this time the pious Founder gave himself entirely to the task of the spiritual and temporal organization of the Seminary. The conditions required in applicants were poverty, blameless character and sufficiency of talents for their course of studies.

It was this work of the "Pauvres Escoliers" which Mr. des Places had in view and for them he drew up the regulations which are kept in the Motherhouse up to the present time. These rules prescribe that the soul shall be nourished by means of spiritual exercises and that at the same time earnest application shall be given to study. Mr. des Places was often heard to say that the priest must unite both science and virtue in a high degree. Piety alone gives him but a blind zeal while science alone makes of him a mere plaything of pride and heresy. The heresy he had in view was Jansenism.

In 1705 he prepared from amongst his disciples auxiliaries who were to continue the work begun by him. While thus occupied he was a mere seminarian, for it was only on the 17th of December, 1707, that he was raised to the priesthood. He lived two years after his ordination, laboring ever more earnestly at the organization of his work. On the 12th of October, 1709, God called his faithful servant to his reward.

The work of Mr. des Places did not cease with the Founder's death, but grew rapidly under the protection of God, so that King Louis XV. could say in all truth of the disciples of the Abbé des Places in 1726: "We have learned that the Lord God has so much blessed this good work that of all those who were trained in the Seminary of the Holy Ghost, not one asked for a parish and none strayed from virtue or denied the true faith."

The successors of the Abbé des Places carried on the work in the spirit of its Founder. It became fully organized and received the approbation of the Civil and Ecclesiastical authorities. Other seminaries were accepted and missionaries were sent to China, Tonkin, Japan, Canada, Cayenne, etc.

The Congregation Dissolved During the French Revolution and Afterwards Restored Providentially.

During the French Revolution the congregation was dissolved, and the man whom Providence selected as head of the scattered members was Mr. Bertout, 6th superior general and formerly a member of the Society. He had survived miraculously, as it were, all manner of vicissitudes—shipwreck on the way to his destined mission in French Guiana, slavery amongst the Moors, a sojourn in Senegal where he had been sold to the English who then ruled there. On his return to France, after peace was restored to the Church, he re-established the congregation and continued its work. The revived Society was authorized by the French Government in 1816 and at the same time was entrusted with the missions in all the French Colonies. In 1824 the Holy See approved the rules and constitutions. However on account of the vastness of the work and the fewness of the members, and especially too, because of the withdrawal of the governmental grant, the congregation was not able to carry on its missionary task, which was thereupon entrusted to secular priests.

Amalgamation With the Society of the Immaculate Heart of Mary in 1848.

But God was watching over the work of His servant, Abbé des Places, so that He did not permit it to perish. He sent to its relief Father Libermann who had founded in 1841 the Missionary Society of the Immaculate Heart of Mary. As this

Society had the same end as that of the Holy Ghost, the Holy See requested the founder of the new society to engraft it on the older congregation of the Holy Ghost. This fusion took place in 1848, and the congregation was called that of the "Holy Ghost and the Immaculate Heart of Mary."

Venerable Francis Mary Paul Libermann was made first superior general of the united societies and the whole body became so impregnated with his spirit and that of his first followers that he is rightly regarded as the chief father and founder of the Congregation of the Holy Ghost and the Immaculate Heart of Mary, such as it exists to-day.

New life and vigor now entered into the Society. The new superior general's first care was to organize on a solid basis the religious service of the French colonies, and then to cultivate wider fields of missionary enterprise.

There had already been opened to him the vast domain of Africa, which he was practically the first to enter, and which was to be henceforth the chief field of labor of his disciples.

The Missionaries of the Immaculate Heart of Mary Introduced Into Africa by an American Prelate.

It is a fact to be noted that the undertaking of the African missions by the Venerable Francis Mary Paul Libermann was due to the initiative of two American prelates, under the encouragement of the first Council of Baltimore. Already in 1833, Dr. England, Bishop of Charleston, had drawn the attention of the Propaganda to the activity of heretics on the West Coast of Africa and had urged the sending of missionaries to those benighted regions. This appeal was received at the Council of Baltimore. The Fathers there assembled commissioned the Rev. Dr. Barron, who was then Vicar General of the Diocese of Philadelphia to undertake the work at Cape Palmas. He was consecrated Bishop and appointed Vicar Apostolic of the Two Guineas. Having but one priest and a catechist at his disposal, he repaired to France in quest of missionaries. Going to the famous shrine of Our Lady of Victories, he met the Rev. Father Libermann who was praying to Our Lady for a field of labor. Thus it was that the Bishop gained laborers for his mission, and

the Father a field of labor. Such, in short, was the origin of the African missions. The missionaries of the Immaculate Heart of Mary were introduced into the Dark Continent by an American Prelate.

The Missionaries, Victims of Their Inexperienced Zeal.

Venerable Francis Mary Paul Libermann supplied Dr. Barron at once with seven fathers and three coadjutor brothers. The deadly climate played havoc with the inexperienced zeal of the first missionaries. All but one perished in the course of a few months, and Dr. Barron returned to America where he devoted himself to missionary tasks.

Father Libermann and his disciples retained the African missions. New missionaries volunteered to go out and take the place of these who had perished. Gradually there began to arise that series of Christian communities in darkest Africa which form the distinctive work of the Congregation of the Holy Ghost and the Immaculate Heart of Mary. It has proved a work of continued sacrifice. Over 700 missionaries have laid down their lives in Africa during the past 66 years. Yet the spiritual results have compensated for it all. Whereas in former times there had not been a single Christian among the thirty millions of people who inhabit the districts confided to the Holy Ghost Fathers, there are to-day some hundred thousands of solid, well-instructed Catholics.

Works of the Congregation.

These Christians are spread over the dioceses of Angola and the nine Vicariates of Senegambia, Sierra Leone, Gaboon, French Upper Congo, Loango, on the West Coast; and Northern Madagascar, Zanzibar, Bagamoyo, Kilema Njaro, on the East Coast. There are moreover the Prefectures of Lower Nigeria, French Guinea, Lower Congo, Senegal, Oubangui Chari, and missions at Bata, in Spanish West Africa, and at Kindou and Kongolo, in the Congo Independent State.

Besides the missions in Africa the congregation has missions in Mauritius, Reunion, the Rodriguez Islands, Trinidad, Martinique, Guadeloupe, Haiti and Amazonia. Moreover the congregation conducts some very important educational institutions,

such as the French Seminary at Rome, the Colonial Seminary at Paris, the Colleges of Blackrock, Rockwell and Rathmines in Ireland; St. Mary's College in Trinidad, the Duquesne University of Pittsburgh, Pa., and the two Colleges of Braga and Oporto in Portugal.

Organization and Dependence of the Congregation.

The Congregation is organized into the following Provinces: France, Ireland, Portugal, ¹ United States and Germany. These several provinces as well as all the foreign missions, are under the control of a superior general, who resides at Paris, and who is aided by two assistants and four consultors—all chosen by the General Chapter of the Congregation. As a religious body it depends on the Sacred Congregation of Religious, and, as to the concerns of the missions, on that of the Propaganda as its Protector.

Recently houses have been opened in England, Canada, Belgium and Holland. It is hoped that they will develop into distinct provinces at no distant date, so as to supply the colonies of these respective countries with an increase of missionaries.

Province of the United States.

The first members who came to the United States, arrived in November 1872. This Province comprises to-day 84 professed fathers, 25 professed scholastics (some of these scholastics are sent for a special training to different houses of the Institute, as well as to various universities, in Europe), 30 coadjutor brothers. At Ferndale, Darien P. O., Conn., in the diocese of Hartford, there are a novitiate and senior scholasticate; and at Cornwells near Philadelphia an Apostolic College. The main object of these institutions is to train missionaries for the most abandoned souls, especially for the colored people. The Province has already established three missions for the colored race, two in Philadelphia, the other at Rock Castle near Richmond. Moreover missions for various nationalities have been established in the following dioceses, at the urgent request of their respective

¹ The works of the congregation in Portugal were suppressed by the Portuguese Revolution, October, 1910.

bishops: Little Rock, Pittsburgh, Detroit, Grand Rapids, La Crosse, Philadelphia, Providence and Harrisburg. In all there are 24 houses.

Statistics of the Whole Congregation.

The latest statistics of the entire Congregation, up to June, 1910, give 203 communities, 781 professed fathers, 622 professed brothers, 236 professed scholastics, reaching the total of 1639 professed members. The number of aspirants is 824. About half the professed members are engaged in the African missions. The Congregation is slowly but steadily forming a native clergy and sisterhood in Africa. A dozen Negro priests and about one hundred Negro sisters are at present working in the several missions.

We may conclude this brief sketch of the Congregation by recalling the sentiment expressed by one of the first missionaries, Rev. F. de Régnier, when on his death-bed in the African mission, he wrote to Rev. F. Libermann, the Venerable Founder: "I lay me down to die. Tell my friends that I am happy to have left all for our Divine Master. If I had still to do what I have done, I would do it a thousand times for the love of Jesus and Mary. I admire the mercy of God in our regard, I would not change my lot for all the goods of this world. Do not be discouraged, my dearest father. When all will be lost, then Mary will show herself and everything will be set aright again. *Sive vivimus, sive morimur, Domini sumus et Mariae.* "Whether we live or die, we belong to our Lord and to Mary."

It may be of interest to present a tableau showing the progress the Congregation has made in the longevity of all its members since the foundation by Venerable F. Libermann in 1841:

Periods	No. of Members Died	Average of Age
1841-1851	15	29
1851-1861	46	31.4
1861-1871	66	34.5
1871-1881	89	38.8
1881-1891	192	39.11
1891-1901	284	40.4
1901-1911	341	45
<hr/>		<hr/>
TOTAL,	1033	41

The Mockingbird.

Within the shadow of the trees
The hearers seemed as in a spell,
As, wafted, on the evening breeze,
The artist's carol rose and fell
In liquid trills and rippling long—
The strain of some old, simple song.

She ceased, and silence was profound,
When sweet and sad, and swift and slow,
Flowed a full-throated mellow sound,
Now gushing full, now floating low—
The love song of the Mockingbird,
And sung but to one heart he stirred.

J. N. HAYES, '13.



The Jury System.

Trial by Jury is the palladium of our civic liberty, and the death-knell of tyranny. Liberty cannot exist without trial by jury, and Despotism cannot long survive with it. Trial by Jury popularizes the administration of justice, by making it a part of the business of the people. It is an institution which calls on the unprejudiced, independent citizen, to be the Judge of his equal, and surrounds the holiest rights of man's liberty and honor,—with the strongest guards that human foresight can devise, when it frees the verdict of "Guilty, or Not Guilty" from the trammels of legal technicality, and entrusts it to the conscience of chosen men, taken from the midst of the population, thus offering every possible guarantee for an impartial administration of justice. It also adds to the dignity of citizenship, and instructs the citizen in his duties. It is the most effective agency for the diffusion of a general knowledge of law among the people, and finally it brings to the solution of the facts of a case, common sense and practical experience.

It is sometimes said that jurors are deficient in knowledge

and learning, and fall an easy prey to the artful and specious arguments of counsel.

Now, if this were true, where ought censure to fall? Should it fall on the unscrupulous counsel who wins the verdict by deceit, or on his victims, the jurors, whom he deceives? Even if the charge were true, it presents a reason for reforming the morals of the bar, but none whatever, for abolishing trial by Jury. It is not true that under the jury system the "wisest discuss and the fools decide." The natural ascendancy of legal erudition is conceded, but there is another kind of knowledge, namely, that which qualifies a man to give an intelligent verdict, a verdict such as honesty and a clear sense of justice dictate, and in this, the average juror possesses as much as, and indeed often-times more than, the counsel himself. On such jurors the eloquent and artful assaults of counsel, unscrupulous enough to claim a verdict in the very face of the law and evidence, fail of their purpose. The learned do not possess a monopoly of common sense, for common sense is as often found among the illiterate as among those who have enjoyed the opportunities of an education. Therefore it is the honest man, the man of mother wit and practical experience, and not the educated fool, that is wanted for the successful administration of justice.

Supposing, however, we were to abolish the system of trial by Jury, what tribunal are we prepared to substitute in its place? Are we to throw the burden upon a judge, and make him decide disputed facts, as well as expound the law? There is every reason to doubt whether this would in the end more effectually secure the great object of judicial inquiry, namely the discovery of truth.

Let us imagine ourselves in the position of this poor unfortunate judge; let us picture to ourselves the mental embarrassment, the exhaustion of mind that would be felt by one called upon during the rapid succession of causes, to weigh contradictory evidence, and to balance opposing probabilities. Why, we can calculate from our own experience in personal matters, that the habitual and constant exercise of such an office, would tend to unfit a man for its due discharge. And he may well be embarrassed, mentally and morally; for, every man has a mode

of drawing inferences in some degree peculiar to himself. He has certain theories with respect to the motives that influence conduct, and these theories, expressed in his verdict, would soon expose the judge to animadversion. Every one thinks himself competent to express an opinion upon a mere question of fact, and would be apt to comment freely upon the decision of a judge, which on such a question happened to be at variance with his own. But from this kind of attack the judge is now fortunately shielded by the intervention of the jury. The judge merely expounds the law, and declares its sentence; and in the performance of this duty, if he does not always escape criticism, he very seldom incurs censure.

Why not therefore, let the Jury continue its present function? For at a trial, in which witnesses are all examined and evidences all given, is it not clear, that the Jury, consisting of twelve men, all helping and assisting one another, may better observe, remember, and judge upon the whole matter, than one single man?

So far, then, we have been considering the Jury question from the contracted point of view; but there is a grander and nobler function of the jury.

An institution like the Jury existing for ages amongst the people, cannot but influence the national character. If Americans are distinguished for one moral feature more than another, it is, I think, a love for fair play, and an abhorrence of injustice. Now the very essence of trial by Jury is its principle of fairness. The right of being tried by his equals, that is, his fellow-citizens, gives every man a conviction that he will be dealt with impartially, and inspires him with the wish to mete out to others the same measure of equity that is extended to himself; and to what end is the machinery of our constitution employed, but to give every man his due, and to protect all in the enjoyment of their property, liberty and rights. When these are attacked in the case of the humblest as well as of the most exalted citizen, the twelve men in the jury-box constitute in this country the greatest and most satisfactory court of appeal. Long may it be so! And while other nations are heaving with the throes of revolution and regard their polity with discontent, long may the character-

istics of America be her attachment to this grand and noble institution handed down to us by our forefathers—her confidence in the pure and upright administration of justice, on the part of the Judiciary—and finally, confidence in the reverence for law, on the part of a liberty-loving and conscientious people.

L. A. MCCROBY, '15.



The American Boy.

The ordinary human boy is an interesting and a complicated study. He is the resultant point of the combined action of forces widely scattered in time and place. He is not only a fresh and natural presentment of the peculiar type of nationality to which he belongs, but he reveals characteristic family traits that may be traced to bye-gone generations; in speech, in gesture, in his whole ensemble, he is a faithful living portrait of his country and of his ancestry. Then, together with this, every boy has, in a more or less marked degree, the elements of barbarism. In fact, he is a barbarian without knowing it. His irreflection, his overpowering impulses, his fits of generosity, his reverence for imagined heroes—all these are traits of barbarism and they harmoniously blend with his racial and genealogical characteristics.

The boy is a frolicsome cartoon of the nation to which he belongs. The French boy, with his air of abandon, cries out in the morning: "Oh, where is my ball?" The German boy, with military gait and lineal countenance, is already an embryo soldier. The English boy, with his lordly mien and his hands in his pockets, shows already the meekness of those of whom it is said: The "meek shall possess the land." But the American boy stands apart from all the rest. The rapid development of some of his faculties above the others, the curious twists and turns in his moral cosmos, and the extraordinary combination of opposite forces that he exhibits, places him on a high pedestal in the museum of juvenal types.

The first thing in the American boy that strikes the casual

observer is the old-fashioned seriousness of his nature. In other national playgrounds, whether in Europe or in Australia, the boy just loosed from school is as frisky as a colt on a frosty morning. He romps and plays wanton tricks on his companions through sheer excess of animal spirits. But the American boy either trudges like a man of business to the nearest car for home, or walks naturally to his special haunts of sport or pleasure. Any acceleration of movement is not so much from animal spirits as from the sober judgment that he has to be at a given spot in a given time.

The same absence of animal spirit shows itself in other ways. No game is played without a certain amount of previous calculation and careful weighing of the respective merits of the combatants. Much activity may be shown during the game itself, but in the short intervals of the game, when, for example, it is a question of fetching the ball gone beyond the boundary, the slowness and carelessness of movement are almost provoking. Such distinctions made between movements that belong to the game and those that do not, clearly show that the game is not so much a relief to the overflow of animal excitement as a series of conscious and deliberate acts.

The extent to which hazing is carried on may be regarded as another illustration in point. Bullying is fairly common both in the English and in the continental schools. Usually, however, it is instinctive and unmediated. In America it is accompanied by a considerable amount of forethought and conscious will-power. Instinct by itself is powerful, but when accompanied by deliberate effort, it becomes still more so; hence the systematic thoroughness that characterizes the American hazing.

Together with the seriousness of the character of the American boy, there is another remarkable characteristic, and that is his precocity. He is quick in seeing the practical side of things, in acknowledging the fait accompli, and in devising expedients to obtain what he wants. He is also quick in sizing up the qualities of those with whom he comes in contact. These natural gifts are not perhaps altogether compatible with childlike reverence, but they certainly do form a strong basis on which to build his commercial success in after life.

Besides, they largely account for the spirit of independence that he manifests. Perhaps, it is a pity that boys should thus anticipate the privileges of adult manhood, but there is a compensation. The American boys in a college show in a remarkable degree what Aristotle calls the power of self-restraint. It is true that they are alive to the fact that they or their parents pay the salary on which depends the existence of the college and professors, but rarely do they abuse this power. The European boy or the English boy, placed in similar circumstances of liberty, would run wild; but among American boys there already exists a certain tradition of order and restraint. The discipline of a college, unlike that in the old country, depends more upon this tradition, and upon a half sort of understanding among the pupils themselves, than upon any external coercion.

This certainly is one of the most promising features of the American boy, and it shows itself also in the laboring classes. The average American workman, for self-restraint, for courtesy, far exceeds his compeer of the old world. Again, the American crowd also exhibits the same high qualities of order and self-restraint.

There is one peculiar trait in the American boy which not only saves him from a great deal of unhappiness, but also fits him for very high work in the future. He has no nerves. In this respect, he is like the Japanese who can sleep soundly in the midst of sudden and most untoward noises. Not only is he obtuse to shocks of a physical nature, but his mental susceptibilities are not easily aroused. He seems to have been fitted out by nature with intellectual oilskins. Rough abuse, pungent sarcasm, are turned off like arrows from the hide of the rhinoceros, and only a smile greets the thrower of the dart. Though the American, living in a variable climate, may be swayed by his emotions, he is certainly not liable to that inconstancy that proceeds from the action of outward trivial circumstances. The imperturbability of the American character has been remarked, it has been impersonated on the stage, and it is very conspicuous even in the boy.

But it would be a mistake to suppose that the American boy is hard or callous. Perhaps for the very reason that he is not

emotional, his moral virtues have a more practical character. He is ever ready to forget and forgive, and one can often see him performing really self-sacrificing acts for those to whom he owes but little in the way of kindness. But these acts of generosity are done in a typical matter-of-fact sort of way.

On the whole, the American boy has many attractive features, but he requires careful and considerate handling. It is easy to pander to his defects and to fail to bring out those high sterling qualities with which he is naturally fitted. Unfortunately, the self-reliance of the American boy somewhat precludes him from the advice of those who are older and more experienced than himself. Any rash intrusions upon his confidence and the door would be shut in our faces. But a gentle reserve and appeal to the reasonableness of his nature will always elicit a response. Anyhow, the American is not amenable to the iron hand, even though it be cased in the velvet glove.

J. A. D.



The Annual Euchre.

Last year the Annual Reception and Euchre, given under the auspices of the Athletic Association, was held for the first time at the Melwood Auditorium, and, in point of numbers, comfort, and general enjoyment, it was declared to have been by far the most successful of its kind in the history of the College. The Committee has again decided to hold this annual event in the same place, this year, on Tuesday Evening, February 6th. A still larger number of guests is expected, as the College has of late expanded in numbers and importance. Everyone is already enthusiastic about the "big affair," and is anticipating a most enjoyable and pleasant evening. Invite all your friends.

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EDITORIAL.

Not East nor West, but ONE Nation.

A short time ago, Pittsburgh welcomed the governors of the Northwest, who visited the East in an effort to point out the vast opportunities which the rich, undeveloped lands of the United States offer to the poor, unemployed, and homeless workmen in our Eastern States. The purpose of their long journey evidently was to have more people settle upon the fertile plains of the West, but as Governor Norris in his eloquent appeal, said,—“I make my plea, not as one seeking favor, but rather as one giving it—because the East is more concerned in the problem than the West.” The continual increase in number of the manufacturing class, and the comparative few who devote themselves to the pursuit of agriculture, present to the nation a ques-

tion of vital importance,—that of food. Governor Burke of North Dakota, who was our guest during the short stay of the party in Pittsburgh, remarked paradoxically that we could not eat a steel rail in time of famine. Food is essential to the life of man,—without it he cannot live. And as food is the primary requisite to life, so too is the development of the soil, the source of food, necessary for our very existence. This is the problem,—that of food for the masses. In it we should all be interested, for as Governor Norris further remarked: “We of the West know that we will not go hungry; but you may.” The rich soil of the West, teeming with plenty, cries out to the East in plaintive strain. The localism of the East must be abandoned for the welfare of our nation, for the West cannot be neglected if we are to continue to exist. Then let us, as Americans, ever eager to see our country prosper, adopt as our slogan, that of the party from the Northwest, “Not East nor West, but *One Nation.*”



Planning a City Beautiful.

The topography of Pittsburgh presents a difficult problem to those seeking to improve its artistic and aesthetic development. The low districts on the one hand made up of tenements and ramshackle dwellings, and the lofty, barren hills on the other, looking out over the valley districts, enshrouded in a cloud of smoke, are what first attract the attention of the traveler and elicit his immediate condemnation of the city in general. Pittsburgh, however, is by no means a small city, nor are the manufacturing districts and the incident disagreeable features of mills and factories, a sufficient justification for the opinion prevalent in other cities that she is unsightly and unclean. The outlying residential districts are not inferior to those of other cities, nor is the art of the numerous tall buildings peeping through a dense smoke in the downtown section, below that of our neighbors. Unprogressive, indeed, would be a city where there was no room for improvement. Pittsburgh is progressive; she is awake to everything necessary to the beautification and betterment of even

the smallest locality within her confines. An Art Commission, a Planning Commission, a Civic Commission, and an Industrial Commission, are now at work, and give promise of many beautiful things to come. With this array of intellectual machinery, we can take a peep into the future and view with pride a city freed from the nuisance of smoke, with fine public buildings, artistically grouped and embellished, new streets and improved railways, dainty little cottages on the cliffs for those now living in the slums, the abolition of poorly constructed dwellings, terraced parks with winding paths, driveways, and fountains, and a commerce unequaled by that of any other city in the world. Perhaps we are over-sanguine in our hopes, but the work has been started, and the capital is at hand for the enterprise. The best features of other cities may be incorporated in such a movement against the deformed and ugly, and, twenty years hence, we shall behold, when the metamorphosis has taken place, a new Pittsburgh coming forth in the garb of the new and the beautiful.



Visit and Address of Governor Burke.

When on December the Western Governors passed through our city, one of them, Governor John Burke, of North Dakota, was the guest of the University.

Rev. Dr. M. A. Hehir, President of the University, presided at the luncheon given in his honor. Afterwards, before 500 enthusiastic students, in the Assembly Hall, Governor Burke made an address. Governor Burke said he took great pleasure in talking to boys, because he was once a boy himself, and that he always could impress the boys which was more than he could do to older people. Duquesne University, he said was a good school for boys to attend, because, besides its educational value, it gave the boys a moral education. It combined in all, a moral, physical and mental education.

"The industrial age," he said, "has done much for the government of the people, but everybody has a part in the government. The people stand back of the laws, even the consti-

tution. They can, if they see fit, change the laws, which are of the people, for the people and by the people. A boy should be proud that he is part of this great government of the people. We all should be prepared to act for our country."

"It would be more pleasant if we could get along without laws. But we must have laws to protect ourselves from people encroaching on our right to life and property. We are equal before the law. The people are not equal in everything. Some are stronger and some are more powerful, but the laws are to keep the strong from overcoming the weak."

By way of illustration he said, "Take a boy out on the desert, where he would be all alone. He would not need any law. He would have personal freedom, nobody to hinder him, and would be at liberty to do as he pleased. But in time he would become very lonesome where there are no electric lights, no street cars or modern conveniences. How glad he would be to see people come and build houses, churches and schools. Just so soon would it be necessary to have laws for civil conduct."

"If we are going to become good citizens, we must exercise these laws. Disgrace comes from the breaking of these laws. A boy should be taught at home obedience. Before I became Governor of the State of North Dakota, I was the public prosecutor in one of the courts. I came in contact with many criminals who, when they were boys, had not been taught obedience in their homes: hence, later in life, they did not learn."

"Newspapers created the impression that we, the Governors of the Western States, came East to benefit the West at the expense of the East; but that is not true. One part of the country cannot be benefited without benefiting all of the other parts. The more the West is developed, the better and greater will the East become. As we increase in population, you will increase in manufacturing products. We first stopped at Kalamazoo, where we passed through the great paper factories. There we saw how old rags and papers were converted into different kinds of writing material." He then detailed his visit to other cities, and said,

"Between Buffalo and New York 50,000,000 people reside and in a quarter of a century, 100,000,000 will be living between

Buffalo and New York City." He asked what they were going to eat and declared they would have to go west for agricultural products. He declared the soil was ideal. He maintained that the East depends on the West for its products. He advocated transplanting some of the workers of the East to the West, where they could till the soil and thus keep many people out of trouble.

People with too much money should furnish the funds necessary to send [poor families to the West as there are large sections of fertile soil which are not cultivated.

He closed his address with an invitation to his hearers to go West if they wanted to better their condition.



The Total Abstinence Society.

The students' Total Abstinence Society has entered on its sixth year with a good quota of members. The earnest words of Father Altmeyer, at the close of the Retreat, inspired a very great number to join this holy cause. A good deal of misunderstanding prevails with regard to Total Abstinence; and our generous Catholic youth needs but to acquire a right understanding of the movement and its aims, to enlist under so honorable a banner.

Rev. Patrick McDermott, addressing the students on a Wednesday morning after Mass, took occasion from the announcement of a meeting of the T. A. Society to urge the young men to enroll themselves among "the missionaries of temperance." He drew a picture, melancholy but not overdrawn, of the ravages that drink works daily among the youth and manhood of our country, and related some sad examples that had come under his own observation. "To save others from such a fate," he went on, "is as truly a missionary work as that done by the noble men who have left home and all to bring the faith to Africa or China. It requires a spirit of sacrifice; but what sort of Christians are we without that spirit? Join this organization, then, my dear boys; wield the mighty weapon of your example in this righteous cause. Others, seeing your strength, will battle more courageously and overcome their weakness. You will be doing an apostle's work: the apostle's crown will be yours."

The officers for the current year were elected at the first meeting, presided over by the Spiritual Adviser, Rev. Father Malloy. As one may see, all departments are represented.

President,	John V. O'Connor, '12
First Vice-President,	John N. Hayes, '13
Second Vice-President,	George R. Isherwood, '14
Recording Secretary,	William J. Snyder, '12
Financial Secretary,	Frank A. Madden, '12
Treasurer,	John M. Kane, '16
Librarian,	John J. Lydon, '16
Marshal,	Daniel S. Fisher, '13



SODALITIES.

The election of the officers for the different Sodalities in the University was held during the month.

The officers were carefully chosen with a view to their capabilities. With their co-operation, the Rev. Directors are confident of realizing this year the same excellent fruits that these Societies have produced in the past. Common prayer, rising like incense to the throne of the Giver of every good gift; frequent, solid, and appropriate instructions; and especially the influence of good example, are so many precious helps to virtue afforded by our Sodalities.

The officers for the current year are the following:

Sodality of the Infant Jesus.

Director,	Rev. Michael J. Sonnefeld, C. S. Sp.
Prefect,	Thomas J. Clark
First Assistant,	Francis J. Kruk
Second Assistant,	John T. Walsh
Secretary,	James J. V. Burns
Treasurer,	James V. Manning
Librarian,	Ladislaus J. Politowski
Standard Bearer,	Paul C. Fetter

Sodality of the Holy Angels.

DIVISION I.

Director,	Rev. Joseph A. Pobleschek, C. S. Sp.
Prefect,	Francis A. Coristin
First Assistant,	Joseph P. Fay
Second Assistant,	Albert L. Mamaux
Secretary,	Arthur J. Gaynor
Treasurer,	Archer T. Maloney
Librarian,	Thos. J. Kenney
Standard Bearer,	Raymond J. Baum

DIVISION II.

Director,	Rev. Edward B. Knaebel, C. S. Sp.
Prefect,	Anthony T. Sorce
First Assistant,	James E. Creahan
Second Assistant,	Bernard M. Kain
Secretary,	William S. Hawkins
Treasurer,	Harry T. Davies
Librarian,	Verner J. Lawler
Standard Bearer,	Merle J. Nadolney

Sodality of the Immaculate Heart of Mary.

Director,	Rev. Joseph P. Danner, C. S. Sp.
Prefect,	Francis A. Madden
First Assistant,	Daniel V. Boyle
Second Assistant,	Joseph A. Buerkley
Secretary,	John M. Kane
Treasurer,	William T. Meehan
Librarian,	Dean J. Larkin
Standard Bearer,	William J. Campbell

Sodality of the Blessed Sacrament.

Director,	Rev. Henry J. McDermott, C. S. Sp.
Prefect,	Florence M. Ubinger
First Assistant,	John N. Diegelmann
Second Assistant,	John J. Lydon
Secretary,	Raymond M. Marlier
Treasurer,	William C. Heimbuecher
Librarian,	Joseph D. Szepe
Standard Bearer,	George A. Baumer

Sodality of the Holy Ghost.

Director,	.	.	Very Rev. Martin A. Hehir, C. S. Sp.
Prefect,	.	.	John F. Corcoran
First Assistant,	.	.	Edward J. Misklow
Second Assistant,	.	.	Francis S. Clifford
Secretary,	.	.	John N. Hayes
Treasurer,	.	.	Leo F. Lavelle
Librarian,	.	.	John J. Lappan
Standard Bearer,	.	.	Adrian J. Briggs

LEO A. MCCROBY, '15.

Cards of Sympathy.

Whereas, It has pleased God, in His infinite goodness and wisdom, to call to Himself the mother of our fellow student and companion, Michael Hinnebusch; be it

Resolved, That we, the undersigned, on behalf of his fellow students, tender him our heartfelt sympathy, and that a copy of this Resolution be inserted in the DUQUESNE MONTHLY.

RALPH J. CRISTE, '16

J. D. HANNAN, '16

JAMES McDONOUGH, '16

V. KENNEDY, '16.

Whereas, It has pleased God in His infinite goodness and wisdom, to call from his family the beloved father of our esteemed friend and fellow student, Joseph J. Noroski; be it

Resolved, That we, the undersigned, in the name of his classmates, convey to him and the bereaved members of his family the sincere expression of our heartfelt sympathy, and that a copy of this Resolution be inserted in the DUQUESNE MONTHLY.

RALPH CRISTE, '16

JOHN J. LYDON, '16

R. A. SEIDLE, '16

F. HOFFMAN, '16.

Whereas, It has pleased God's adorable Providence to call from this scene of his earthly labors, the father of our fellow student and companion, James Gorman; be it

Resolved, That we, the undersigned, representatives of his fellow classmates, tender to him and to the sorrowing members of his family the sincere expression of our profound sympathy; and, that a copy of this Resolution be inserted in the next number of the DUQUESNE MONTHLY.

ALBERT L. MAMAUX

CHARLES J. DEASY

WALTER J. FRITZ

LINUS P. MCGUINNESS,

III. Ac. A.

Whereas, It has pleased God, in His infinite mercy and goodness, to call to Himself the beloved mother of our classmate, Regis C. Cunningham; be it

Resolved, That we, representing his classmates, offer him and the bereaved members of his family our heartfelt sympathy and condolence; and, that a copy of this Resolution be printed in the next issue of the DUQUESNE MONTHLY.

JOHN N. HAYES

ADRIAN J. BRIGGS

L. DESMOND MCNANAMY

L. P. GALLAGHER.

Local Notes.

DURING the Christmas recess a corps of clever workmen completely renovated the frescoing of the chapel, which a few years only of our city's atmosphere had sadly marred.

At the same time Dr. Glynn and Brother Ammon, aided by some willing students, installed a complete set of new apparatus in the chemical laboratory. The room, with its newly-painted walls, Tungsten lamps, steel lockers and shining glassware, is really an inviting place to the student. Thirty can experiment

at one time, and there is locker space for sixty. These improvements and others soon to be made in the physical laboratory, are the gift of our loyal Alumni Association. In students' language, "Who's all right? The Alumni!"

THE four highest classes have entered on the possession of new steel lockers, more commodious than their predecessors. This addition was also made during Christmas time. Who said Santa Claus didn't come to D. U.?

LEARN to sing the new 'Varsity song!



Closing Entertainment of 1911.

On Sunday evening, December 17th, 1911, a very large audience gathered in University Hall to enjoy the very choice program prepared by the boys before their dispersion for the holidays. Recitations, songs and instrumental selections showed much talent and careful preparation. The feature of the entertainment, was, however, an intellectual treat—a thoughtful and spicy lecture by Rev. Father Dewe, "Side Lights on Economics and Sociology." The reverend speaker showed how modern theorists are attacking the fundamental bases of society—the distinction between clergy and laity, between man and woman, between ruler and subject. He pointed out the fact that those whose efforts at social reform are aimed in the right direction fail of attaining their object for want of a complete and systematic theoretical basis. "If the principles are not thoroughly worked out," said he, "the practice is bound to be halting, unsteady, ill-directed." We give below the program of the entertainment.

Overture	The Golden Wedding	<i>Isenman</i>	Orchestra
Recitation	Paul Revere's Ride	. . .	Gabriel F. Gurley
Cornet Solo	Polka, Prismatic	<i>Rollinson</i>	Leo J. Zitzman
Chorus	The Fox and the Goose (German)	. . .	Junior Boarders
Recitation	The Gift of Tritemius	. . .	David J. Gorman
Vocal Solo	You Are the Sunshine of My Home	<i>Breuner</i>	F. J. Hartung
Tone Poem	Apple Blossoms	<i>Roberts</i>	Orchestra

Recitation	Old Ironsides	Edgar J. Kenna
Piano Solo (for left hand only)	Lucia di Lammermore	Donizetti
	Leo A. McCrory	
Vocal Solo	I Dreamt that I Dwelt in Marble Halls	Balfe
	Howard E. Lee	
Instrumental Quintet	Love's Dream	Czibulka
	Rev. J. A. Dewe, Prof. C. B. Weis, F. S. Clifford, J. J. Koruza, L. J. Korpanty	
Recitation	Reunited	John N. Hayes
Violin Solo	Zenaida	Trinkhaus
Song	The Spanish Cavalier	Hendrikson
Piano Duet	Tarantelle in D Minor	Raff
	Rev. J. A. Dewe, Prof. C. P. Koch	
Vocal Duet	Home to Our Mountains	Verdi
	J. F. Corcoran, C. A. Sanderbeck	
Lecture	"Sidelights on Economics and Sociology"	Rev. J. A. Dewe
Exit March	Alexander's Rag Time Band	Berlin Orchestra
		A. J. B.



Alumni Notes.

WE bow our reverence and offer our congratulations to the nowly ordained priests whose fervid letters of thanksgiving and blessing have lately reached us from France—Revs. August Wingendorf, '07, Francis Szumierski, '05, Leo J. Zindler, '07, Frank X. Roehrig, '07, Amos P. Johns, '07. They still have a few months' study in the "verdant silence" of the old demesne of Chevilly before embarking on life's work as priests and missionaries.

MANY of the students still present, as well as those who have finished their course, will be surprised and edified to learn that Rev. John C. Simon, '05, has chosen to devote his talents and energy to the poor blacks of Africa. He has just arrived in Sierra Leone after a long voyage. Father Simon is the fourth of our graduates to join Bishop O'Gorman in his difficult mission. *Crescent!*

WE learn that Alexis Szabo, versatile artist on the gridiron

and at the easel, is successfully pursuing a course of painting in Paris.

DR. CYRIL LAUER, '06, is taking a prominent part in local amateur theatricals. He will be seen as Almachius in the Catholic Lyceum's production of "Caecilia" on January 16th. Æsculapius and Thespeus never were enemies !

THOMAS J. POPP has gone to San Diego, Cal., to become a member of an automobile firm. We wish Tom all prosperity.

REV. JAMES GOUGH, '06, paid us a pleasant visit recently. After eleven months at Canton, Ohio, where he was a very successful worker among the young people, he has been transferred to Mansfield. At the latter place he is likewise winning all hearts.

THURSDAY, December 28th, brought together a large and representative gathering of those of our Alumni who have entered the ranks of the clergy. Rt. Rev. Bishop O'Gorman presided at the dinner which was served. Interesting happenings of student days were reviewed, and the old-time spirit took possession so completely of a number of the guests that, despite the frigid atmosphere, hand-ball was indulged in almost till dusk. Besides the Alumni members of the Faculty, the following Rev. Gentlemen were present on that occasion: Rev. C. Tomaszewski, C. S. Sp.; Rev. M. A. McGarey, Rev. J. Enright, Rev. J. Garrigan, Rev. F. Retka, C. S. Sp.; Rev. M. Krupinski, Rev. J. Gilleece, Rev. J. D. Hagan, Rev. C. M. Keane, Rev. J. M. Kilgallen, Rev. W. F. Merz, Rev. R. L. Hayes, D. D.; Rev. C. F. Gwyer, Rev. J. Dekowski, C. S. Sp.; Rev. J. Cox, Rev. C. Fehrenbach, Rev. J. B. Keating.

DURING their recess, our Seminarians from St. Vincent's and St. Mary's, with scarcely an exception, visited their *Alma Mater*. It was a pleasure to see them as healthy, and of course as serious, as they were during their college days.

HARRY J. SCHMITT, '11, and Bernard J. McKenna, '11, are already making their mark in journalism. We expected it !

Sentinel Hearts.

(to the tune of "Die Wacht am Rhein")

A strong, prolonged staccato peal
' Midst belching smoke and forging steel:
Duquesne, Duquesne our own Duquesne,
Thy fame we'll guard without a stain !

CHORUS:

Our *Alma Mater*, dear Duquesne,
We'll laud thy name o'er hill and plain.
A loyal phalanx stands to guard thy fame:
A loyal phalanx stands to guard thy fame!

A myriad throng thy student band
Proclaims thy name throughout the land;
Alumni loyal, brave and strong
Will fight for thee with brain and brawn.

Monongahela's rugged shore
Upholds thy halls of classic lore:
Precepts enduring and profound
From hill to hill-top loud resound !

Loud rings our toast ' midst feasting throng,
In friendship's glow we'll sing our song:
Thy fame we'll guard without a stain,
Duquesne, Duquesne, our own Duquesne !

J. J. Q.



ATHLETICS.

New Rules Vindicated.

Of late there has been much discussion as to whether, after two years of experiment, the new foot-ball rules have improved the game to any extent or not. The chief idea in the minds of those men who framed the rules was to work out a system of play in which there would be more open work, thus causing science and skill to play a more prominent part than the old

method of simply using brute force to batter down the defense of an opponent. Their purpose in advocating this style of play was, if possible, to lessen the number of injuries that are annually received during foot-ball season.

These rules have now been in use for the past two years, which I think is a sufficient length of time to test their worth, and that they have succeeded in their purpose is shown by statistics gathered from the last two seasons. The deaths from this foot-ball season have been 9 against 18 last year and 23 in 1909; the injuries 177 this season and 499 in 1910. From this it is easily seen that the number of deaths and injuries resulting from the game have gradually decreased from year to year. No argument in favor of the new rules could be stronger than these figures.

Now, there is raised another cry for a still further change in the rules. A few advocate a return to the old method of play claiming that foot-ball as played under the new rules has developed into a "kicking game," but these statistics prove conclusively that their style of play must be abolished if our foot-ball player is to be saved. If any change is to be made, I think it should be in the same direction as those a few years ago; that is, for a more open style of play. For a change which so positively reduces the ratio of deaths and serious injuries, is a very forcible argument that the new rules should at least be retained, if not further modified in the same direction. In this way only will our popular college game become an encounter of skill and science, not one merely of brawn and muscle.

A. E. HEINRICH, '14.


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Duquesne Monthly

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No. 5.

The Vale of Enna.

Oft wander my thoughts from the sameness of duty

To Enna, fair land of perpetual spring,
Where blossoms and violets lose not their beauty,
And numberless warblers unceasingly sing.

O gentle Euterpe, some mortal inspire
To tell of the joys of that coveted vale,
The home of the happy, who ne'er aught desire,
But live in the wonders that never will fail.

There bliss has no measure by even or morning,
For falls not the night bringing darkness and rest;
But shines on forever the bright sun adorning
The verdant young trees that lift proudly their crest.

Come, murmur, O water of Enna, thy story
To ears that hear naught but the dullness of care,
Come, speak of the harmony, beauty, and glory,
That dwell but in Enna, the land of the fair !

O haunt of Proserpine, clothed in apparel
That charms e'en the birds to continual lays,
Convey to my heart but one sweet little carol
That echoes unending in singing thy praise.

O would that we mortals were free from the sadness,
The woes, and the trials, that bring us distress !
Then would in our bosoms dwell only the gladness
And pleasures that Enna perennially bless.

E. J. MISKLOW, '12.

The Supreme Penalty And Deterrent.

In these days when efforts are being made to round off life's sharp corners everywhere, many people uphold or tacitly countenance the view that if a brother is seen in the beggar, a man should be seen in the criminal; and they ask: Can we not have reformatory punishment instead of the death penalty? Reformatory punishment!—there is a contradiction in the very terms. Punishment means pain, deprivation. But, to accomplish reform, the opposite must be applied,—kindness, hope, some prosperity.

Blindness, expatriation, paralysis by surgical operation, and annual flogging are obviously objectionable substitutionary punishments and therefore inconsiderable as reformatory agencies. Life imprisonment is the only proposed alternative penalty to which any serious consideration is due; but even this punishment, whether solitary or non-solitary confinement, is inadequate.

Perpetual imprisonment in the form of solitary confinement develops in the criminal stupid indifference, moroseness of temper, insanity, a remorse that is hopeless and a despair that is helpless. It is just as sure a medium to mental cultivation as a poker table is to wealth. In the Belgian prisons, each inmate is allowed to keep a bird,—something alive, something to love. A little, homesick, consumptive canary, perhaps, beating its wings in pangful agony against its golden bars, or bravely chirping and singing, brightens the monotonous routine of his days;—but often solitary confinement affords not even this tiny entertainer to occupy the sad leisure of the prisoner. Solitary confinement merely means bad habit exchanged for bad habitation: and it is useless to deprive a criminal of a bad habit unless a good habit be given in its place; nature will not have a vacuum. Then, too, his reformation, if he does or could reform, affects or would affect only his personal character and not his relations to society, to which he is as one dead.

Life imprisonment in the form of non-solitary confinement means co-operative work. Co-operative work implies use of tools and change of place. These inspire hope of escape. It is not very uncommon for one prisoner to assault another. A criminal

is often a first-class strategist. Suppose he kills his keeper, or, perhaps, murders someone else: he escapes; the black pennant is up over the prison; he is brought back and there he is only where he was before—sentenced for life.

Furthermore, life imprisonment as the supreme penalty would prompt the nocturnal visitor to begin his work of domiciliary robbery by the killing of all possible witnesses, so as to make detection doubly difficult. Again, executive clemency pardons the criminal too often; and even if in prison he has been put to the most severe tests—tests equalling those at West Point,—when he goes out into the world again, and claims the reform school as his *Alma Mater*, honest people everywhere are loath to employ him, and he is thrown back for occupation to his old criminal enterprises.

Perpetual imprisonment, whether solitary or non-solitary confinement, is an unsatisfactory substitute for the death penalty. Death itself may be mercy compared with the prolonged injury inflicted upon the spiritual and mental powers by means of the hopeless misery on the one hand, and by the corruptions of filthy and blaspheming convict gangs on the other. A process thus continued may ultimately be as real an execution of death, but by slow operation, as the more instantaneous extinction of life. A sentence of life imprisonment may mean a more cruel and cowardly mode of inflicting the death penalty, may mean execution on the installment plan, execution that lasts a lifetime; so that for its apologists to say that it is more humane is to apply the whitewash.

Capital punishment, then, should not be abolished. There is no temptation to spend superlatives in its praise, but only a desire to set forth, in clear, straightforward English, the fact that the death penalty is the supreme deterrent; that cruelty and cowardice go together, and the most reckless in dealing with the lives of others are the most careful of their own; that if the supreme penalty is lowered from death to life imprisonment, the popular detestation of the offense is lowered. It is true that when the laws were most sanguinary, no inhibitory effect was exerted. But, retribution was not then measured to transgression. At one time the English penalty for stealing a pocket hand-

kerchief was death. To inflict the same punishment for a misdemeanor and for a murder tends to lessen the horror and aversion naturally felt for the convicted perpetrator of the latter. That unjust, disproportionate punishment failed to deter is no argument against the deterrent efficacy of just, proportionate punishment.

Of course, it is an awful thing to give so brief a time before the execution of the death sentence, but remember the murderer gave his victim still less. The safety of the many must outweigh our sympathy for the few; the rights of an individual, whether he be influential or not influential, palace-born or gutter-bred, must submit to the stern, imperative expediency of society, as each wave of the sea submits to the great tidal movements of the ocean; the political formula, 'The greatest good of the greatest number,' must not be discarded for the transgressor's maxim, 'The greatest number, number one.'

The death penalty should be inflicted with the object of obtaining the maximum of good with the minimum of harm. In view of this, electricide nowadays seems satisfactory; but however this may be, it is not too much to say that there could be no greater deterring influence upon the lawless classes than the electric chair, since no other mode of execution inspires stronger fear with so little attendant legal brutality. Electricity! It is dealt with every day, the world is accustomed to it, and yet there is an undefined impression of mystery about it. It lurks in the dull, threatening gray of every storm-charged cloud that crosses the sky, awes man in many ways with its hidden and mysterious powers.

May not, then, the instant extinction of life in a strong man by a potent agency, unseen and unknown, create, especially in the ignorant mind, feelings of the deepest awe and horror, and prove a satisfactory supreme penalty?

M. J. HEGERICH, '14.



A HAPPY FIND.

It was a cold February afternoon. Winter's rigor had by no means begun to abate. Without, all nature was clothed in a white garment of snow, beautiful to behold. People were hurrying to and fro; some to their homes after their day's work was ended; others to the stores crowded with Saturday evening shoppers; while others were making their way toward the depots, where trains were at their disposal to transport them to various places where they might be united with their relatives and friends. Who has not remarked that family gatherings in winter are marked with a cordiality and an outpour of sweet home-feelings that, somehow, do not grace them in summer?

On the brow of a hill in one of the suburbs of a great city, rested a small cottage. A passerby would naturally deduce from the outside appearance of this humble dwelling, that the occupants were poor people. But, on the contrary, they possessed a moderate portion of the world's goods.

Mike Ryan's steady hand had held, for the past fifteen years, the throttle of the Limited which left New York every evening at half after six. As he had but his wife, Mary, and himself to provide for, he was indeed very comfortably fixed.

Their only son, Tom, had been kidnapped almost fifteen years ago at the age of nine; and, though they had spared neither efforts nor expense to aid them in the search for their boy, no tidings of his whereabouts had up to the present time been received. The father had almost given up hope of his return, and had often made the assertion, that he believed his son to be dead. But Mrs. Ryan remained steadfast in the belief that her boy would be restored to her, and she never ceased to pray that this persuasion might one day become a reality.

Darkness had begun to creep over the skies, and as Mike Ryan glanced at the clock, he prepared to depart for work. Wrapping himself tightly, with his dinner-pail under his arm, he kissed his wife, hurrying out into the gloom. He had gone but a short distance, when he stumbled over some dark object in the road. Pausing, he stooped down, lighting a match to ascertain what it was. To his amazement, he beheld an old man, stretched

out on the cold ground, and almost covered by the snowdrift. Gently picking the old man up, he carried him into his home, where his wife tried to revive him, while he hurried out for a physician.

The physician arrived in a little while and worked with the patient until he regained consciousness. The first few words the old man was heard to utter were, "A priest, a priest." Mike Ryan, on hearing these words, made inquiry of the doctor if there was any possible danger, and, being told that there was grave danger, he hurried out for the priest.

He soon came to the parish rectory and was ushered into the parlor.

"May I see one of the fathers?" he asked, "It is a sick call!"

"The pastor and the curate are both out at present," the maid replied, "but I will go and get a priest who is here visiting." With these words she left the room.

Shortly after her departure, a very young priest entered the room.

"My good man," the priest asked, "what may I be able to do for you?"

Mike Ryan made his errand known, and, after he had finished speaking, the priest turned and said, "I am a stranger here, but I will be only too glad to accompany you, if you but remain until I get the Blessed Sacrament." So saying, the priest passed out, followed by Mike, both making their way into the quiet church, where the priest placed the Blessed Sacrament into his pyx, and they started out on their silent trip.

Mike conducted the priest to his home, and as he entered, Mrs. Ryan, with bowed head, and carrying a lighted candle, conducted him to the sick room.

The priest, on entering the sick room, began to prepare the fast sinking man for death.

Mr. and Mrs. Ryan withdrew while the young priest heard the old man's confession. They then entered and reverently assisted at the administration of the other Sacraments instituted for the strength and comfort of the dying. Finally, in a low, solemn voice, the young priest began the prayers for a depart-

ing soul. The listeners could not but remark a certain emotion in the young priest's voice and movements, and they surmised that he could not be long out of the seminary. They were only partly right.

After the priest had prepared the man for death, he turned to give a blessing, and as Mrs. Ryan caught sight of his face she almost collapsed. Little wonder, for there, on the brow of that minister of Christ, was the scar which her son Tom had received when but five years old. She arose and hurried to the priest's side.

"Father," she asked, struggling to master her feelings, "if I am not too inquisitive, would you—would you be kind enough to tell me your name?"

"Father Thomas Ryan," he answered in a clear, penetrating voice. "And may I ask—" but his question was drowned by her exclamation, "It is our Tom—our Tom's a priest!"

And so it was. The mother and the father embraced their long lost son, whom the Christ Child had so mysteriously guided back to them on this glorious evening. Everything he had seen that evening had seemed strangely familiar to him, and he had asked himself over and over, why an ill-defined exultation had kept swelling up within him and momentarily taking his attention from the prayers.

After the joyful meeting the son related the story of his past life. He had been kidnapped and taken to an old house, from which he had succeeded in making his escape. He had been taken in by a wealthy Catholic family, with whom he had secured a position as servant boy. This family, having become attached to him, had adopted him as one of their own, and the master of the family, learning of his vocation, had, with great pride, started him off to college. Lastly he told them of his ordination only a few days ago, and that on the morrow, he was to enjoy the grand, long hoped-for privilege, of celebrating his First Holy Mass at their own little parish church, with whose pastor he had become acquainted almost seven years back, while at college. Finishing his story, he prepared to leave for the parish house to inform his friend, the pastor, of his very happy find, and to return to spend the night with his parents. Luckily,

Mike Ryan could be replaced for this trip on the Limited, and even did a favor in handing over his turn to Pat Lynch.

There was a remarkable improvement in the patient, after he had received the last sacraments, and the doctor deemed it advisable to have him removed to a nearby hospital.

Ah, was it not a happy day for Mike and Mary Ryan, as they knelt devoutly at that First Holy Mass on that Sunday morning, and received into their hearts, from the hands of their own son,—their flesh and blood,—the most Sacred Body and Blood of Him who had brought about this happy meeting !

JAMES E. CREAHAN,
Academic.



THE COMMON LAW.

There is nothing that engages the attention of the first year law student so constantly, and strikes his imagination so generally—indeed to his utter confusion—as the expression “according to the ‘common law’ or unwritten law.” The student is taught that certain acts are void at “common law” only to learn a little later that by our statutes these acts are valid. He also learns that “common law” principles are often altered by equitable doctrines. Again he reads that for certain injuries, the “common law” gives no relief, yet the courts of Equity stand ready to redress the very same injuries.

The expression itself—“common law”—is often employed in various senses: most generally in contradistinction to Statute law, sometimes to Equity law, and again as distinct from the Roman or Civil law. Thus one is often embarrassed even by the different and sometimes inconsistent uses to which this term “common law” is appropriated.

The common law in this state is the expansion of the old English law, so far as that law has been regarded by our courts as suited to the needs and conducive to the welfare of the people. It is employed to denote those portions of our laws which have never been explicitly formulated by our legislative bodies, but

rest upon the decisions of our courts. In this meaning it is equivalent to "unwritten law" or customary law; and it is by this means that the proceedings and determinations of the courts are guided and directed.

By the unwritten, or customary, law, is not to be understood that it is merely oral or communicated from former ages to the present by word of mouth. On the contrary, it is the main body of a unique system of laws merely supposed to be unwritten—using this word unwritten in contradistinction to positive or statutory law. It is taken from the judicial decisions contained in the reports; from the treatises of learned sages of the profession, preserved and handed down to us from the times of highest antiquity. Hence the reason for the study of the old English common law, and a just cause for terming Pennsylvania a common law State.

The reason these parts of the law—the unwritten—are so termed is because their original institution and authority are not set down in writing, as acts of the legislature are, but receive their binding power and the force of laws, from long and immemorial usage and recognition by the courts. Definitions, principles and precepts of the English customary law have been invoked, accepted and confirmed as indispensable portions of our unwritten law.

The outgrowth of the common law has been due to the development of the principle *stare decisis* (abide by the decisions). It is simply the application of judicial precedent, or the binding force of adjudged cases, as rules of decisions for like causes. Hence the decisions of the courts of justice are the evidence of what is the common law. The life of the common law is custom, thereby necessitating strict adherence to this unbending rule of *stare decisis*. However irreconcilable they may appear, precedents must be followed, when they are agreeable to ancient principles. From time to time new customs were introduced and the courts sanctioned and transmuted them into law. These are the product of the labors of a long line of learned lawyers and judges, gathering and refining and formulating the results of the practical wisdom of all former epochs. Thus lawyers and judges are constituted—the expositors of the common law.

The common law has no controller in any part of it but the Supreme Courts of judicature, and, if it be not abrogated or altered by statute, it remains. It is the law of the land in contra distinction to positive or statutory law. It is the foundation or groundwork upon which are built, or to which are attached, the statutory enactments which change the superstructure of the law, so that conclusions of the law of today are only arrived at by reference to the common law and then by building upon it all statutes. Upon it are founded the course in which lands descend by inheritance; the manner and form of acquiring and transferring property; the solemnities and obligations of contract; the rules of expounding wills, deeds, acts of legislature, and an infinite number of more minute particulars.

The legislature is supposed to change the common law only by statutory enactments; and the courts merely attest and confirm the old law, but very often, under cover of so doing, they introduce many new principles. Indirect judicial legislation is a necessary part of our judicial system. This is not a usurpation by the judges, but a legitimate and often necessary function of the judiciary. The case of "*Sanderson versus The Coal Company*," recorded in Volume 113 Pennsylvania Reports, Page 126, is a good illustration of the capacity of the common law to adapt itself to the exigencies of the development of modern progress. This case was before the Supreme Court of Pennsylvania four times. The familiar expression that it takes the law a long time to grind its grist is applicable here, for the court held out until it had to bow to the inevitable. The old common law maxim, that the lower riparian owner should have the water flow to him without being diverted, detained, diminished or polluted, was changed. The court had to give way to the industrial interests of the State, and so modified the last right, or that of pollution, saying;—"one owning a mine may drain it in the ordinary manner and pump the water which percolates into his mine into a stream, although the water be thus increased and rendered unfit for domestic purposes by the lower riparian owner. This results from the necessity of developing the natural resources of the country, and of prosecuting the lawful business of coal mining."

You will see here that judicial legislation is the one flexible and progressive agency through which the unwritten or common law adapts itself to the demands of advancing eras. While there is a constant modification of the common law by judicial decisions—adding, explaining and affirming former utterances,—no departure from it ever occurs unless a clearer understanding of the subject or a variation in conditions renders the old law inexpedient, or reason and justice require a change. Herein consists the development of the unwritten law.

My object in composing this short treatise has been to illustrate, in a more or less comprehensive way, the difficulties of the law student, at the same time giving a brief sketch of the confusion attendant upon the word “common law,” and, incidentally, essaying a few remarks about the common law itself. From these few remarks the reader may glean some idea of one of the embarrassing circumstances that surround the student at the outset of his career. The legal terminology puts him frequently into confusion, at least in his initial year, so that it seems necessary first to acquire some knowledge of the law in order to understand its language.

OSCAR GREGORY MEYER.



A Song to Boreas.

Blow, winter winds, your trumpets blow
And wake the forests with your glee !
Check every river's eager flow
And spread your ermine o'er the lea:
I love your music, wild and strong,
Better than summer's idle song.

Lift up your crests, ye snow-crowned hills—
Fair emblems of a soul in grace !
The icy firmness of your rills
Reminds me of a hardy race,—
The men of will both stout and strong,
Of high resolve and durance long.

Blow, winter winds, your bugles blow !
There's battle music in your blast:
Spare not the craven, shrinking low
To 'scape your lashings rushing past.
Shout forth your paeon, and prolong
Your wild, sonorous battle-song !

Better for me the winter-time,
The frost, the snow, the wild winds' mirth,
Than balmy breezes of the clime
Where flowers perennial deck the earth.
The South is sweet, but give to me
The North with all its energy !

J. F. M.



THE robin laughed in the orange-tree:
"Ho, windy North, a fig for thee:
While breasts are red and wings are bold
And green trees wave us globes of gold,
Time's scythe shall reap but bliss for me
—Sunlight, song, and the orange-tree.

.
"I'll south with the sun and keep my clime;
My wing is king of the summer-time;
My breast to the sun his torch shall hold;
And I'll call down through the green and gold,
Time, take thy scythe, reap bliss for me,
Bestir thee under the orange-tree."

From Sidney Lanier's Tampa Robins.

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EDITORIAL.

A Delicate Problem.

Perhaps, no more delicate problem has come under our observation than that of defining the relationship existing between a perfect Christian and a perfect gentleman. Although the subject has often been treated before, it has been revived by the *Bombay Examiner*, and commented upon by many of our Catholic papers. The term "Christian" is in itself, more or less relative, inasmuch as a man, although a professed adherent to the doctrines of Christ, may be lacking in that interior and exterior perfection which results from the assimilation and practice of His teachings. But the perfect Christian, who takes his Master as a model, and succeeds in imitating his life and character, must necessarily be a true and perfect gentleman.

Such a person, indeed, may be difficult to find because of the tendency of the flesh to lead astray at times even one who is a determined follower of Christ; yet the conclusion is inevitable, since in the Saviour we find the concurrence of perfect man and perfect Christian. As to the degree in which an ordinary individual is able to become a perfect Christian, we shall not discuss this special feature of the problem for the present. The *crux quaestionis* seems to lie in the manifold difficulties that arise in this particular point, and in the power of a person to approach to the perfections of a gentleman without professing Christianity. It is our opinion that a perfect gentleman, in the strict sense of the word, would necessarily find himself practicing the teachings of Christ, even though he were not a perfect Christian in the formal and ascetic sense. But the term "gentleman" also may be defined differently, according to the belief of the person defining. Ordinarily, however, or vulgarly, the word is applied to one who is always polished, cultured and refined, and who never injures or causes pain. Now, can all these elements or attributes be reconciled with the life and standards of a man who does not explicitly profess the entire doctrine and law of Christ? Such are the intricate details that must be met in solving the question. We can but outline them here, and content ourselves with awaiting further developments from more experienced minds.

E. J. M.



Catholics and Higher Education.

The large number of schools in America existing through the generosity of pious Catholics, is a great tribute to members of our faith. This sacrifice appears more commendable when the unjust burden is considered of not only supporting our own private educational institutions, but contributing as well to the instruction of the general public in schools in which Catholics take no part. The average layman, however, casually overlooks an essential factor that, above all, makes possible the grand system of private tuition by which the Catholic youth is saved from the snares of secular education and nurtured in the whole-

some atmosphere of true Christian belief. This element is none other than the undying efforts and devotion of thousands of humble religious who offer themselves up for the mental and moral advancement of the young. They are the very stones in the wall that juts out into a sea of error and presents to the piratical foes of truth, a veritable Gibraltar. Equal in every respect to the best teachers in other schools, who command fabulous fees for the diffusion of knowledge, these humble workers toil day after day, without complaint in trials and tribulations, with no reward save the meagre sum necessary for food and shelter. In consideration of this fact, we see that the layman alone has no right to feel exclusively proud over the success of Catholic education in America. He is but contributing a just share towards a cause in which he plays only a superficial part, for if the foundation were, by absurd hypothesis, removed, pecuniary aids could never supplant it. Outside of what is expected of Catholics in supporting their parochial schools, it is regrettable to note, that even the rich, in contrast with their Protestant neighbors, make few extraordinary donations to education. This fact appears more deplorable when we consider that higher education is being carried on with very little aid from the layman. Successful Catholics, as a rule, are disinclined to co-operate with these loyal workers in their efforts to strengthen society with men capable of solving the higher problems of life. Since the commonwealth protects the rich, so should those favored with an abundance of the goods of this life perform their duty towards the state. Non-Catholics are not lacking, but apparently the Catholics are. Charity is considered a great virtue by all of us, but there is an inconsistency if those capable of doing so do not contribute to one of the greatest of charities,—Catholic higher education.

E. J. MISKLOW, '12.



Yeats and His "Irish Plays."

We have heard very much of late, through the medium of the Press, of that notorious character W. B. Yeats and his "Playboy of the Western World." This play roused the

indignation of Dublin audiences, and it has been a distinct failure wherever it has been played outside of London.

Nor can anyone blame the Irish people both at home and abroad for representing "The Playboy" as a true picture of Irish life; for if it were to be taken as such, then we should believe that Irishmen spend their time getting drunk at "Wakes," while the coleens flock around a fool tramp and heroize him because he is brave and boastful of bloody deeds.

Synge, the real author of the play, is unknown to the Irish public, either as an Irish playwright, or as a representative of Ireland; while Yeats himself in an interview in Philadelphia, where public opinion ran high against "The Playboy" said, "I wish for nothing more than a repetition of our reception in New York, as I find the box office receipts have increased doubly, on account of the free advertising we receive."

The point which Yeats aims at in his self-appointed task of regenerating Irish Art, is to make Ireland still remain as pagan as she once was. When he observes any of our Catholic practices it is only to view them in the light of the old pagan instincts, instincts which we all inherently possess. But how very inconsistent with Irish traditions, is Yeats. And, as it is, no matter how interesting those plays may appear to some, they can never be taken as representatively Irish.

The only way, therefore, for those who take pride in the old traditions of Ireland to show their condemnation of Yeats and his ideals, is by withholding their patronage.

J. E. J.



The Practical Value of a Business Education.

The importance of a business education can not be over-estimated. Commercial training is essential to any young man who is ambitious to rise above the rank and file of ill-paid clerks and mere book-keepers. A course in accounting is of immense value to the professional man who would at any moment know his own financial standing; for this he must keep a record of his liabilities and assets: he must be able to institute comparisons

between several sources of income and the many draughts upon his revenue. To do this safely, intelligently, and without unnecessary loss of time, a knowledge of book-keeping is indispensable.

The clergyman should be familiar with the science of accounting, in order to prepare a report on the financial standing of his church. The lawyer is frequently entrusted by the rich and poor, the laborer and the capitalist, with all that they possess; his responsibility is proportionately increased, and it is only by reliable methods of accounting that his clients' interests will be safeguarded.

To every one a business education is useful and profitable. For is not our life made up in dealings with our fellowman, and that to a great extent in business transactions? This means nothing else than an exchange of commodities for money. If we were not compelled to enter into these transactions, we would soon be either millionaires or worse off than the wild man who is bent only on taking but never giving. If then our condition is such that we need the goods of our fellowman, necessarily we must enter into business transactions. Without a business training, then, we would be liable to be imposed upon. For is it not in the study of Commercial Law that we learn our rights and limitations and the means of avoiding lawsuits? Is it not in the study of Commercial Law that we learn the rights and limitations of the minor? Is it not the study of Commercial Law that acquaints us with all we need to know concerning contracts? Is it not Commercial Law that tells the merchant how a contract of sale becomes binding, and so on? If, then, a business education gave us nothing else but the science of accounts and of Commercial Law, our time would be well spent. But it gives us far more than this. It makes us accurate in the handling of figures; it gives us a thorough knowledge of all business papers, checks, notes, and drafts; it tells us when they can be enforced by law and when not, when and how they can be collected, and in a word guides us in our business dealings so that we may act according to law.

Education is not necessary if you choose to compete with machinery, but if you intend to compete with brains, you can do it only with a well-trained mind. As the world goes on, it gets

more exacting in its varied demands. Mediocrity will no longer be tolerated. In times past a man could let his business educate him. Now he must educate himself for his business. For experience is too slow and dear a teacher to be allowed to handicap him in his race for the goal of success.

There are a great number of young men of to-day who really do not know how to prepare for the great game of life. In entering college their only thought is, how soon shall I be earning money. In preparing to go to school they scan the papers to ascertain what institution offers them, as they think, the best and shortest courses, not heeding at all their previous education. Only when they enter the business office will they find out what is still wanting. They forget entirely that to do their work well in the office and be open to advancement, they must have a thorough training in English Grammar and Correspondence. They must spell correctly, and be good penmen. They seem to forget that absolute accuracy and neatness are indispensable. All they want, so they think, is, to be able to put down figures on a journal or ledger, and go through the other book-keeping gymnastics more or less perfectly.

Often one's defects are not noticeable to the person himself, as we know. How often do we not hear from those around us, with whom we come in contact: "I don't need no grammar, nohow," and in their judgment they do not. Would you recognize the mistake in their remarks if you had not been taught English Grammar? If you have faith enough in the teacher to pay him to teach you, why do you not take his word for it when he says you ought to study English, Punctuation, Spelling, Penmanship, Commercial Law, Geography and Arithmetic?

If, then, your success in life depends upon acquiring a sufficient knowledge of English, Arithmetic, Commercial Law, and Book-keeping, why be satisfied with the crumbs that you can collect in a few months? Why not take all the time necessary to master them well?

Why are the offices closed to so many graduates of our business colleges? Because they are not competent men, because they have not learned to be punctual, and willing

to "stick" till the work is finished; because they do not take an interest in that which is for the welfare of the concern. These habits so necessary in business, cannot be acquired in a few short months. Even students of our best Colleges and Universities feel that much is still wanting to them when they take their first position. It is no doubt in this sense, and with this qualification, that the newly-elected President of Princeton has declared that the average College graduate, at the close of his College career, is scarcely worth more than six dollars a week. When at school, then, be not satisfied with the few hours of class work, but devote your evenings to study as well, for a year or more, since it is to be the preparation for your life-work. There is no reason why you should not attain supreme success if you are willing, in good earnest, to prepare yourself for being "The Competent Man." Equip yourself to cope with the demands that may be made upon your ability. Train yourself well and the business office will welcome you, as it has welcomed so many of the graduates of Duquesne University of the Holy Ghost.



A Christian Triumph.

Our readers are, no doubt, acquainted with the interesting story of the origin and wonderful work of the Society for the Propagation of the Faith, which, during the eighty-eight years of its existence, has distributed to the missions in Africa alone—not to speak of other missionary lands—the sum of \$12,195,263. The distribution of this vast amount of money expresses only a feeble part of the results achieved in favor of the Catholic faith throughout the continent of Africa during that long period. For, however great it may appear, this princely sum can, after all, be deemed but the smaller factor of the work accomplished, when we place alongside of it the still more incalculable value of the lives and labors expended.

It is not our purpose, on this occasion, to dwell either on the history of this great Society or upon the manner in which the

Catholic faith was first brought to the dark continent and subsequently developed. Nor is it possible, within the brief space just now at our command, to give, even in summarized form, a review of the astonishing success that has attended the self-sacrifice of so many missionaries. But we cannot help communicating to our readers a portion, at least, of the eloquent discourse by which one of the greatest of those African missionaries has but recently described, in panoramic form, the general results thus far obtained, and the progress being made with the help thus extended. The occasion to which we refer was the eighty-eighth anniversary of the foundation of this apostolic Society of the Propagation of the Faith, at which Mgr. Le Roy, Superior General of the Fathers of the Holy Ghost, delivered the opening and principal address.

After welcoming the members of the Central Council, including his Eminence Cardinal Coullié, Archbishop of Lyons, and sketching, in a few brief but masterly strokes, the entrance of Catholicity upon this vast new field of action, he continued as follows:

The solidarity of mankind, which has asserted itself since the beginning of the world, remains one of the great laws that governs its evolution. God alone could place at our disposal the supernatural means of salvation that are necessary to us; but it has been, and is, His will, that these means shall reach men through men, and nations through nations. The whole of mankind, in the eyes of its Maker, appears to-day, as in the days of Creation and Redemption, as a single family whose members are, to a certain extent, responsible for one another. This great truth illumines all history. The day after Pentecost, the Apostles find themselves face to face with the Roman Empire, organized, at peace, and lying open before them. They and their successors have only to follow those great Roman roads, which Providence has prepared for them for the diffusion of the Christian Faith over the three continents of the Old World.

When the Ancient World had been evangelized, the invention of a very simple instrument, the compass, and its application to navigation, enable men to discover a new world: after Christopher Columbus, Vasco de Gama and Magellan,

missionaries cross over into America, the Far East, and Oceania. And now a third stage in the conquest of the world promised to the sons of Japhet, is being unfolded before our eyes: steam, electricity, the advancement of medicine and of hygiene, all that makes modern science, in a word, helps us to throw open the last continents that had remained closed against our approach.

The sole desire of carrying the Christian faith into Africa would no longer be enough to stir Europe. She has other things to think of. But whatever the motives may be—and they are manifold—that urge on explorers, pioneers of science and trade, conquerers, associations, and lastly, nations, all of them keep step in the name of civilization. In a few years Africa is divided between France, England, Germany, Italy, and Belgium, not to mention Portugal and Spain, which were the first occupants; and in this great continent, which was looked upon as a tomb, we are surprised to find numerous peoples who have been living there since the world was first inhabited, and of whom no one knew anything.

See, already steamers ascend the African rivers almost to their sources, and the great lakes of the interior have had to get used to their passing to and fro; the whistle of the steam engine echoes through the most remote virgin forests; the railroad runs freely through regions which herds of wild animals claimed as their own; telegraph wires bind together the whole continent as with living stays; and soon the "burnt faces" of ancient Ethiopia will be astounded to see the white man on the great wings of the aeroplane outlined against the fiery blue of their skies.

But where are the missionaries? The missionaries, Gentlemen, if they did not precede the conquerers, yet accompany them: nowhere are they wanting. No, in spite of the insufficiency of their numbers, the lack of resources and material means, the multiplicity of the obstacles that stand in their way, the power and variety of their adversaries, the trials, the jealousies, the hatred and opposition of every kind that hinder their action, the messengers of the Gospel have not been inferior to their great work. Where they have been able to labor they have labored, and where they could only die they have died.

Must I here take the trouble to deal with the foolish paradox of a few infidels of white descent, who think the action of the missionaries is uncalled for, and regret—so fond are they of *liberty*—to see them disturb the consciences of cannibals? What is the good of it? Rather than the fancies of these decadent writers I prefer the qualified testimony of the Governor-General of one of our great colonies, who said to me lately: "Quite apart from any religious consideration, I hold that missions are a moralizing element which is indispensable for the negroes . . . and for the whites."

More discussed—and doubtless, more open to discussion—is the opportuneness of the European conquest. Is it a good thing? Gentlemen, it is a fact, and a necessary fact, and a providential fact. Let us try, as well as we can, to attenuate the inevitable harm that it brings with it, by taking advantage of the obvious facilities which it affords us of advancing our peaceful conquests, and this is the best thing we can do. A torrent does not flow over the plains which it waters without bringing with it much sand, and often, mud as well. But whether she denies or acknowledges it, whether she wishes it or not, Europe remains in Africa, the messenger of God. Necessarily she will break down the ramparts that Islam puts in her way, she will crush the bloody despots who make a desert before her, she will ruin the slave-dealers, she will beat down the barriers which were once impassable between the tribes, she will suppress the horrors of slavery, cannibalism, infanticide, and all barbarous practices, she will open new roads, facilitate journeys and transportation, prolong human life and inspire the African with a taste for perfecting his material and mental equipment.

All these things might be done by governments alone. And in spite of accidents, imperfections, ignorance, errors, faults, and sometimes crimes, all this makes the basis of Christian civilization, and is the ground broadly cleared, across which will pass the workers of the Gospel, sowing in tears and reaping in joy the good seed of the Word of God.

Explorers, merchants, colonists, and officials, unless you are altogether unworthy of the country which sends you forth and of the civilized world to which you so loudly claim to belong, you

are bound to work with us and for us, and perhaps more intimately and more really than you think.

But it is to you, Soldiers of France and of Christian Europe, who sacrifice your lives with such a noble dash and disinterestedness, to free the earth of slave-dealers, and the tyrants and monsters who dishonor it, it is to you above all that our fraternal and grateful admiration goes forth. In the name of my brother-missionaries, I greet you ! When I see you falling side by side with us on the uncertain borders between civilization and barbarism, I am reminded of those other warriors who rose up in time of yore for the crusades, and it seems to me as if yonder you were carrying on their mission to-day; for they gave their blood to set free the tomb of Jesus Christ, and you are shedding yours with the same bravery to make ready His cradle.

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After taking up positions along all the coasts, and following the roads opened us by European conquest, the missionaries, too, have flung themselves into the assault upon the Dark Country.

Here we can give only a bird's eye view of them, and it is a pity ! For, how many glorious and touching episodes there would be to tell ! But, from the valleys of the Atlas to the highland plains of Abyssinia, from the Soudan to the Cape, on the great rivers and on the great lakes, in the desert plains and in the equatorial forests, in the heart of the Continent and in the islands, you will to-day find the Cross of Calvary planted as the sign of Redemption. Here it was done in the gladness of a foundation to which reverses were unknown—such a case is indeed rare ! There, it was no sooner reared than its shadow fell upon a tomb; elsewhere, it was only upheld amidst privations, antagonisms and trials; in that other part, it was left almost in isolation; in some stations, as in the Belgian Congo, it advanced with splendid rapidity; whilst in others, as in Uganda, it rises with its feet bathed in the glorious blood of martyrs, and with its arms outstretched over two hundred thousand converts.

We have passed through all the doors that opened to us: the first to arrive have been joined by the missionaries of numerous societies—one might name at least twenty-four

societies of priests, without reckoning those of our excellent brothers and admirable sisters—all animated with the same zeal, because they have all heard the same voice, an echo of the voice which has scattered through the world words that never die.

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Nevertheless, Gentlemen, we should be mistaken if we were to cherish the illusion of believing that, with what has been done, Africa has been evangelized. No! Brought suddenly face to face with providential situations which opened before it a new world, the Catholic Apostolate, supported by your sympathy and prayers and alms, has not hitherto fallen below its great mission; it would do so, if it were to stop there.

I said at the outset that we, bishops, priests, and faithful, have to make up for the indifference of European governments in religious matters.

In taking possession of the immense territories of Africa, Europe, indeed, has assumed the strict duty of paying their legitimate owners for them. She will do so by bringing them not only the outer and purely material clothing of our civilization, but, in addition and above all, by giving them its necessary essence, that is to say, religious truth and supernatural life. Now, our governments will undertake to make them appreciate the beauty of our latest fashions and the joy of paying taxes; but, as for the rest, who is going to teach them? Catholics, it is we who are responsible for these souls. Shall we say, as you have often heard it said, shall we say in an attempt to excuse our inaction, that "we have heathen enough at home?"

Heathen amongst us? Yes, we have enough of them; we have indeed too many, far too many of them! But for the sake of these, are we to forget the others? But if we neglect one part of our duties, will that help us to discharge the rest? But, are the people of our colonial dominions strangers to us? Or, are we to see in these poor creatures nothing but customers for our merchandise and our industry, consumers and producers? Finally, after having promised them so much, are we to give them up in a cowardly way to the conquest of Islam, or to the suspicious attempts of Protestantism, or to the abject, wasteful

and corrupting materialism, that becomes, in some hands, "an article for export," and throws back the populations of Africa beneath the level of their former barbarism?

No! This we cannot do! This we cannot do!

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One day in 1890, in the month of August, after a journey full of incidents, a caravan organized by the Zanzibar Mission, and in which I had the pleasure of taking part, arrived at the foot of Kilima-Ndjaro, a splendid mountain, which, rises alone from the midst of an immense plain to a height of nearly 20,000 feet, with its lofty summit crowned with eternal snows, shining in the equatorial sun like a silver dome. We were the first Catholic missionaries to contemplate the marvel; we determined to make the ascent

When we had reached the high plateau which stretches between the two old craters for about three miles, we pitched camp for the night. Next morning, though the least of all apostles, but an apostle nevertheless, I offered the Holy Sacrifice of the Mass for the salvation of pagan Africa on this magnificent altar that commands it.

I was long held by the spectacle that then presented itself to me. The outline of the mountain stood forth against the deep blue sky, and day was about to dawn. Down below, as far as the eye could see, on all sides was an accumulation of clouds in one solid white mass, stretching like an endless sea. Nothing else was in view: an ocean of clouds, the mountain peaks and the boundless sky!

The earth below this immense covering lay asleep. And nothing was more solemn than this silence, or sadder than this darkness.

Suddenly, the enormous glacier of Kibo, smitten with a ray of gold, shone like a wondrous diamond. Then, at a single bound, the ball of the sun appeared. Next, little by little, the immense ocean of white cloud became disturbed, the fog melted away, and, one after the other, the neighbouring mountains became visible, and then the hills, then the windings of the rivers and the different aspects of the great plain; the clouds

alone, like the rags of some torn garment, dragged on for some time in the valleys; but, finally, the earth lay revealed farther than the eye could reach, to the most distant horizon: light had triumphed!

This memory, which has come back to me, Gentlemen, is a symbol: a symbol of Africa, covered for ages, during all the ages of its existence, with a thick layer of heathenism and barbarism.

But the sacrifice of Calvary was for her, too, the sacrifice of Redemption. Alas! the sun of Truth was slow to rise above the horizon; but now it has finally arisen, and we have the sure hope that the higher it ascends the quicker it will scatter everywhere brightness and life. And *the land* that was formerly accursed, all the land *beyond the rivers of Ethiopia*, will see the blessings of the Saviour descend upon her.

This will be the work of the twentieth century—your work, Catholic Missionaries, our brethren, to-day and to-morrow, sustained by the faithful and generous help of the *Associates of the Propagation of the Faith*.



Address of Right Rev. Bishop O'Gorman, C. S. Sp.

Although charity begins at home, it should not stick to its place of beginning—that was the sentiment aroused when, on Wednesday morning, January 17, Bishop O'Gorman, of Sierra Leone, after having celebrated Mass in the chapel, ascended the pulpit, clad in the episcopal purple, and addressed the students of the University in the interest of his African missions. "When I studied geography as a school boy," he began, in a low, impressive reminiscent tone, "if Sierra Leone chanced to be mentioned by the teacher, every boy in the class was able to sing out instantly, 'the white man's grave.' Sierra Leone is a British colony on the west coast of Africa. When I first heard of it and pointed it out on the map, little did I then think that I would one day go to that remote corner of the earth and have the whole responsibility out there." He then briefly and modestly re-

counted some of his vicissitudes in that land of torrid heats, where priests confront, in search of precious souls, the same dangers and difficulties which adventurers brave in search of precious gems.

Malarial fevers prevail everywhere. There are six months of dry weather and six months of rain. There are no modernities, not even traction. Traveling has to be done on foot or in canoe. He told us that on his last pastoral journey of four hundred miles, he baptized thirty-five dying people—a fact that should warm the heart of anyone who loves missionary endeavor. He said that his chapels and schools are most unsanitary and likely to be condemned by the government inspectors, and that his priests and nuns are without residential accommodation; that the schools are maintained solely by the money furnished by the Society of the Holy Childhood, while the missionary staff depends for support upon the generous appropriations of the Society for the Propagation of the Faith; and that his acute economic troubles are emphasized by the prosperity of Protestant propagandism. He mentioned the familiar names of past students who have joined him in his distant and difficult missions. “Now, when we are offering a supreme sacrifice on the altar of charity—our lives,” he solicitously said in conclusion, “surely it is not asking too much of you to help us by your prayers and alms.”

Fronting a sincere, earnest appeal like that, no heart was petition-proof, and a handsome collection was taken up. We wish his distant missions prosperity and we pray that he may be long spared to his priests and people in far-off Sierra Leone to cheer them by his example, to guide them by his counsel, and to inspire them by his large and generous heart.

M. J. HEGERICH, '14.



LAW NOTES.

AFTER a vacation of about ten days, the Duquesne University Law School resumed its programme, January 3rd, 1912, with an almost full attendance.

JUST previous to this intermission, the first Students' Moot Court was held in the Library of the School, on Friday Evening, December 15th, 1911. It was under the direction of J. E. Laughlin, Esq., Vice Dean of the Law School, and was attended by every one of the students. Mr. H. Schmitt and Mr. H. Gelm, who acted as attorneys for the plaintiff and defendant, respectively, conducted the proceedings in such an able manner as to make the affair a most interesting one. The success which attended this first Moot Court will ensure its continuance, and it is the intention of the Faculty to make this a regular feature of the School.

IT was with the intention of co-operating with the Faculty in conducting Moot Courts, that a new society was recently organized at the Law School. This organization also has the further purpose of promoting the intellectual and social advancement of its members. The sole requirement of eligibility is that each applicant be a Law Student, registered at the Duquesne University Law School. A constitution and by-laws were presented by the committee appointed to draft them, at the first regular meeting, January 12th, 1912, and they were adopted with a few slight modifications. The following officers were elected at this meeting: Mr. O. G. Meyer, President; Mr. H. J. Thomas, Vice-President; and Mr. F. W. Ries, Treasurer.

AT this meeting it was also decided to make debating a regular feature. Accordingly, at the next meeting, February 26, 1912, there will be a debate, in which Messrs. Ries, Meyer, McKenna and Murphy will participate. The subject of the debate has not been made known to any others than the participants, in order to attract and sustain the general interest. A name for the organization will also be considered on this occasion.

THE first term of the School closed on Friday, February 2nd,

1912, with the classes well along in their work. Final examinations for the year have already been given on Book I. of Blackstone's Commentaries and Domestic Relations, with several others soon to follow. The lectures on Real Property by Judge Joseph M. Swearingen, and those on Jurisprudence by Rev. P. A. McDermott, C. S. Sp., have aroused special attention and interest. The latter are concerned with the philosophical subjects relating generally to the Law, such as Human Responsibility, Rights, The Law of Nature, Justice, Restitution.

STUDENTS and friends of the University will rejoice at the elevation of the Hon. A. B. Reid, a lecturer of the Law School, to the bench. He took his seat as Judge of the Court of Common Pleas of Allegheny County at the beginning of the year. This makes three members of the Law School Faculty who are members of the Pennsylvania judiciary.

T. A. W. (Law).



College Notes.

Visit of Doctor Schaefer.

On January 11th, we had the pleasure of having with us Dr. Nathan Schaefer, Superintendent of Public Instruction in the State of Pennsylvania. Our Very Reverend President introduced him to the students in the University Hall, and the distinguished visitor responded with a short address. His words were fairly teeming with advice to the young, about to enter the battle of life, to whom he showed the inestimable value of a perfect foundation in every one of the respective pursuits they might undertake. Character and diligence were the keynotes which he sounded throughout his address, and which were emphasized particularly when he portrayed the sad plight into which the orphan members of our present governor's family were thrown by the early death of their father. Narrow as were their circumstances, all were imbued with a spirit of the deepest fidelity to a tender mother, and owing to the heroic efforts of the individual members are to-day able to view with pride the youngest of the children holding the reins of government over the State of Pennsylvania.

An Important and Valued Decision.

Early last fall application was made to the State Board of Law Examiners to have our B. A. degree recognized in lieu of the examinations to which law students are subjected in order that they may be registered as such, and after which three years must elapse before they can qualify to practise in the courts of Pennsylvania. Before the Board had an opportunity of passing upon the question, the right to do so was taken out of their hands and conferred on the Supreme Court of the State. On January 28, the Very Rev. President received the following letter from Charles L. McKeehan, Esq., Secretary and Treasurer of the State Board of Law Examiners, stating that the application was granted:

Philadelphia, January 28, 1912.

My dear Sir,

It gives me pleasure to inform you that this Board has been instructed by the Supreme Court to accept the A. B. degree of the Duquesne University of the Holy Ghost in lieu of the preliminary examination for the registration of law students in the State.

Yours very truly,

C. L. McKEEHAN.

This decision will relieve our prospective law students who have received a diploma in the classical course, of the necessity of reviewing the Latin authors read chiefly in the academic department, universal history, English and American literature, a long list of English classics, mathematics and geography.

Results of the Second Term Examinations.

The Second Term Examinations were held during the week beginning January 22. They were written in all subjects, and oral in all of the English branches. The results were proclaimed early in the following week, and one hundred and thirty honor certificates were awarded. The following students obtained first place in their respective classes: J. V. O'Connor, J. N. Hayes, F. J. Mueller, L. A. McCrory, W. E. Bauer, L. Maciejewski, A. C. Leinweber, W. L. Murray, J. P. Schneider, R. M. Marlier,

J. E. Mauch, J. S. Szepe, A. J. Gaynor, C. J. Deasy, W. Hawkins, M. J. Nadolney, T. J. Clark, and S. Zielinski.

Several of the students obtained gratifyingly high marks, and in some classes the competition for first place was exceedingly keen. In the Senior Class, J. V. O'Connor obtained 1319, and E. J. Misklow 1301 out of a possible 1400. J. N. Hayes led the Juniors with 1472 out of 1600. In the Sophomore Class F. J. Mueller scored 1141, and E. A. Heinrich 1127 out of a maximum of 1200. Leo A. McCrory (1142) and J. N. Diegelmann (1127) were the particularly bright stars in the Freshman Class. In the Second Commercial only seven points separated A. C. Leinweber and G. F. Riott, and in the Shorthand Department W. E. Bauer led T. J. O'Keefe by sixteen marks. In the First Academic Class, J. S. Szepe totaled 1249 out of a maximum of 1300, and J. D. Hannan 1228.

The next examinations will begin on March 28.

Reception Into the Sodalties.

The annual reception into the various sodalties took place on Friday, February 2nd. Solemn High Mass was celebrated at eight o'clock in the morning, and an appropriate sermon was delivered in the afternoon by Reverend Father P. A. McDermott. His remarks to the candidates were drawn mainly from the life of the Mother of God, and were especially fitting on a feast day like that of the Purification. Obedience and purity were emphasized forcibly by the speaker, who conveyed his arguments to the prospective members in an interesting manner. The new members received this year are more numerous than on previous occasions.



The Life of Venerable Francis Libermann.

By G. Lee, C. S. Sp., St. Louis, Mo., B. Herder, 1911. Pp. 321.

In chaste, terse, yet simple language, as best befitting the subject of his biography, Father Lee portrays the extraordinary life of a saintly, apostolic man, Venerable Francis Libermann, a

convert from gloomy, doubting Judaism to an unquenchable fervor of Catholic holiness. From the moment of his baptism he experienced an invincible courage and strength to observe the Christian law, and he felt himself impelled irresistibly to the practice of the most heroic sanctity.

Discreetly and cleverly drawing upon the vast amount of material furnished by the Venerable Father's own writings and correspondence, the author depicts the salient traits of his character. With keen insight and subtle sympathy, he familiarizes us with the ascetic spirit and the virtues of him who, a mere student, was selected to direct the Eudist Novices at Rennes, and, in the designs of Providence, was chosen to found an Order whose members were to be the first since the early ages of the Church to penetrate the Dark Continent and establish numerous missions for the benighted negroes who were perishing in vast numbers for want of religious instruction. So intense was his love of souls that, had he not been restrained by the duties of his office as Superior General, he would gladly have spent himself and been spent in spreading the light of the Gospel amongst the most abandoned peoples.

The closing chapters are a fitting sequence to the preliminary narrative, describing with the touch of a master hand the principles of holiness which he practised in his own life, and which he laid down for the guidance of others, especially of Seminarians—the eradication of vices and defects, which obstruct or impede the action of divine grace in souls, and the following of its leadings with peace and sweetness in the midst of all manners of trials and disappointments.

This biography is a historical analysis of a wonderful character, and a wonderful career with the motives that underlay it. It is interesting narrative, deep asceticism, and exhaustive biography, blended into one. It deserves a wide circulation, not only in religious communities and seminaries, but also amongst the faithful, who will find in its pages both example and principles on which to base their growth in holiness.

Specimen of Work done by Freshman Scientific Class

ATHLETICS.

With the approach of Spring baseball has already become a great topic of conversation among the students. The time cannot pass too quickly for most of the students, and they are eagerly awaiting the moment when a formal call will be issued for candidates for the various teams.

The prospects of the 'Varsity team this Spring have been the subject of much comment of late, and it seems to be the consensus of opinion that the chances of placing a winning team in the field are exceptionally bright. In fact the outlook for baseball in the University this season is the best for many years past. Never have we had within our walls such a wealth of promising material not only among the old students but especially among the great number who entered school last September. As for some of the new men satisfactory evidence of their ability along baseball lines may be gleaned from their past records in scholastic circles. Of last year's team only five men, Wise, Egan, Madden, Baumer and Sullivan, are in school. However, many of those who were members of the Reserve team, which made such a great record last Spring, are out for the team, and it is expected that several will obtain permanent positions on the 'Varsity.

"Silent Bill" Meehan who last year did sensational work on the mound for St. Francis' College has entered the School of Commerce. He is big and active and his main asset lies in his speed. He is expected to be a winner for the Red and Blue. McDonnell is another husky lad who is expected to make a great "rep" for himself as a slugger. He is trying for an outfield position. "Jingles" Gallagher, a Natrona boy, has also entered the school of arts and will be eligible for the 'Varsity. He is an infielder of considerable experience and also a heavy hitter. Relying on his past performances, the management should not have any cause to worry about filling the short-stop position.

The pitching staff gives promise of being the strongest in years especially since such "old heads" as Wise and Egan are to be found on its roster. Madden is expected to do the bulk of the catching, so there should be no worry on that score. Baumer also predicts that he is going to have a great season this year.

"Dutch" says he is going to be one of the regulars this Spring.

Besides all these from the College department, there are several of the Law School students who are trying for the team. Among the most likely to succeed are Ries, Davin and Bescher, for infield positions.

The management of the team is entrusted to the able direction of Mr. Wise, a player of long and varied experience. He has been busy for some time past arranging a schedule which both in the number and importance of its games easily eclipses all those of previous years. It is as follows:

April 13, Wheeling (Central League) at Wheeling
April 24, Carnegie Tech, at Leeds Field
May 7, University of Pittsburgh, at Trees Stadium
May 8, Carnegie Tech
May 8, St. Vincent College, at Beatty
May 14, Bethany College
May 15, Grove City College
May 16, Westminster College, at New Wilmington
May 17, Muskingum College
May 21, University of Pittsburgh
May 22, Carnegie Tech
May 27, Bethany College, at Bethany
May 28, Westminster College
June 1, Grove City College, at Grove City
June 3, Indiana Normal, at Indiana
June 10, Indiana Normal
June 18, St. Vincent College at (Forbes Field).

Games pending with the following teams: Youngstown (Central League), Allegheny College, Oberlin College, California Normal, St. Bonaventure College, Villa Nova College, West Virginia University, Kiskiminitas and Bellaire.

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No. 6.

For Me?

Was it for me, O thorn-crowned King,
Thou borest disgrace?
Was it for me, poor, little thing,
They veiled Thy face?
For me, dear Lord, didst bend Thy back
Unto the scourge,
And tortures dire Thy frame did rack
'Midst angels' dirge?

Was Justice made to bear the woe
My rightful due?
Did Innocence receive the blow
For guilt I rue?
Was Wisdom mocked in Folly's stead,
Pride to retrieve?
Did Life descend among the dead
That Death might live?

The sun Thy kingship owned, and fled;
The earth was rent:
Shall I, disdainful, lift my head,
And not repent?
My love, my heart, was Thy desire,
Consuming thirst:
At last, at last, I feel love's fire;
My bonds are burst!

J. F. M.

The Value of Pictures.

History has at all times given to ancient Greece the glory of being preëminent in all that pertains to intellectual and aesthetic culture. Some historians have called Athens the "university of the world." The ancient Athenians were the teachers of eloquence, poetry, sculpture and art. Their love for the beautiful is clearly shown in everything with which their name was identified. All their works and creations in the arts teem with that element which, to the Greek mind, was the aim and end of all things, both in their life on earth and in the after life,—the element of beauty. Hence their love of the arts that depicted beauty, such as sculpture and painting; and, again, their appreciation of the value of art.

The centuries succeeding the years when Athens reigned as dictator in the world of culture, seem to have inherited her love for the beautiful. Ever since the seed of art was implanted in the minds of the ancients, those interested in art have been earnestly striving to approach nearer in their productions to the ideal with whose love they were fired. The result is plainly evident to the interested observer. Since the decline of Greece, there has been a gradual development in the art of painting; and at the present day, owing to the combined genius and perseverance which has existed at different times, we are the proud possessors of the finest pictures ever produced.

The value of these pictures to the world in general is really more than can be expressed. By studying pictures our mind is uplifted; we see the strange appeal that nature has for us; we are given a taste for the truly beautiful; we learn to love the nobler things of life; we learn to despise that baser element which is the pleasure of barbarians, and we are taught to have a relish for that element of culture which has always appealed to people of refinement.

With the advent of Christianity, a new motive, a new mission, was given to art, which was of the most vital interest to the world of culture in general, but more particularly to painting. Religious subjects were proposed to artists, subjects which gave them material and inspiration for the portrayal of all that is most

beautiful and sublime in art. Sacred themes, such as pictures of Our Lord, the Blessed Virgin Mary, and the Saints, have been considered the most desirable of all subjects, ever since the beginning of Christianity; and it is an acknowledged fact that the greatest master-pieces that have ever been produced in the world of painting are the Biblical scenes and the Madonnas that came from the brushes of Fra Angelico, Raphael, Leonardo da Vinci, and other artists of the ages of faith. Why should religion not furnish subjects for master-pieces? Where is there any subject in nature that can be compared to the Creator of nature or to the scenes and objects in Christian tradition and Christian teaching, so closely united with the Creator? Religious pictures seem to reflect something higher than mere representations of human nature and worldly objects. Their appeal is not to the eye alone: it reaches the soul.

Paintings were always used in connection with Religion; and many famous pictures are to be found in churches, convents, monasteries and abbeys. Religious scenes are often aids to reverence and piety, and sometimes the source of inspiration. What person is not affected by a picture of the Crucifixion? Perhaps a pagan would not be, but even he might be affected on beholding some of the striking, life-like pictures, created by famous artists. To a Christian, holy pictures are really what may be termed handmaids of religion, because of the part they take in religion. The sight of holy pictures leads one to think of the persons they represent and this very often inspires pious sentiments and pious ideas. The Church recognized this while still entombed in the catacombs; and, until the invention of printing, the humbler ones among her children learned the mysteries of faith only from the spoken word of God and the hardly less eloquent appeal of painted wall and storied window.

Many foreign critics have claimed that Americans, as a people, have no taste for real art, and do not value her creations. They regard us as being too active in business and money-making affairs to have a taste for art. It is pleasing to observe, however, that this opinion is rapidly disappearing into the dim past; for the American people are beginning to recognize true merit, and

are giving themselves up to the idea that pictures are of particular worth in the development of true culture.

Let it be hoped that the day is not far distant when our foreign critics will be forced to rank our people among the leaders of art, and when we can say that we have the "finer feeling" for it which, some declare, does not exist among us to-day.

VINCENT S. BURKE, '15.



My First Visit to Naples.

Naples, the largest and most populous city in Italy, is situated on the northern shore of the Bay of Naples. It is built at the base and on the slopes of a range of volcanic hills, and, rising from the shore like an amphitheater, is seen to best advantage from the water. From the summit occupied by the castle of St. Elmo, a transverse ridge sweeps down precipitously, to form the promontory of Pizzo-Falcone, "The Falcon's Beak," and divides the city into two natural sections, leaving on the right the ancient town and on the left the modern.

The streets of Naples are generally well-paved with lava or volcanic basalt, which, however, renders them both noisy and slippery for horses. Side pavements, where they exist, are usually narrow. In the older districts there is a countless variety of narrow, gloomy streets, many of them very steep. The houses throughout the city are more remarkable for their size and structural solidity than for taste and elegance. They are mostly five or six stories high; they are covered with stucco made of a kind of pozzuolana, which hardens by exposure, and have large balconies and flat roofs frequently ornamented with flowers, shrubs, and small trees.

Peculiar sights may be seen, such as spaghetti shops, with young fellows loitering about, cramming long strings of spaghetti into their mouths; many children begging the Americans who happen to pass, for money to buy spaghetti. These children eat spaghetti as our American children eat chocolates, the only difference is in the price. Women milking goats is a common

Italian street scene. The sights at the port, although not extraordinary, are yet worthy of mention. While the medical examination is taking place, a large crowd composed of expectant barterers, hotel clerks, peddlars and beggars, throng the wharf, awaiting the placing of the gang-plank in order to rush upon the steamer to sell and barter their commodities. A brown and lithe boy in tights is seen standing first, ready to dive for any coin which might be thrown into the water by the passenger. With singular dexterity, he brings the coins out of the water between his toes, and crams them into his mouth; yet it is never so full as to hinder his bellowing like a bull in an effort to attract more patronage.

After locating oneself, one is at a loss to know where to begin viewing the numerous interesting buildings and the noted places of historical interest, in all parts of the city. However, guides are generally procurable, and are always willing to arrange the visiting of the places, according to the amount of time at the disposal of the tourist.

Of all the secular institutions in Naples, none is more remarkable than the national museum, better known as the Museo Barbonico. The building, begun in 1586 for cavalry barracks, and remodelled in 1615 for the university, received its present destination in 1790. It is enriched by the Farnese collection, by all that was most valuable in Naples and by everything that would bear removal from the ruins of Herculaneum, Pompeii, Stabiae, Puteoli and Praestum. The collection of curios from Pompeii alone, would be sufficient to over-crowd a new museum besides a surfeited museum at Pompeii at the present time.

The university of Naples is one of the oldest in Italy, having been founded by Frederick II. in the first half of the thirteenth century. It had fallen to insignificance under the Bourbons, but since 1860 it has rapidly recovered. It comprises five faculties, namely, literature and philosophy, jurisprudence, mathematics, natural science and medicine; and it is well equipped with zoological, mineralogical and geological museums, a physiological institute, a cabinet of anthropology, botanical gardens and an observatory on Mt. Vesuvius.

Charitable institutions are unusually numerous in this city. The oldest municipal hospital is S. Eligio, dating from 1270; but the largest is the Caso Santa degli Incurabili, founded in 1521 by Francesco Maria Longo.

There are many large theaters in this city. The San Carlo opera house, with its area of 5157 square yards and its seating capacity of a thousand people, is one of the largest in Europe. It was originally erected in 1737 under Charles III. after the designs of Giovanni Medrano, but had to be almost completely rebuilt after the fire of 1816. This colossal theater received its name from the king during whose reign it was erected. Charles ordered that this should be the largest theater in Europe, and built in the shortest time. It was begun in March and finished in October, 1737, and in November eight months from its commencement, the initial performance was given on the name-day of the king. There are six balconies on each side of the house. The interior of the auditorium is lined with mirrors which reflect the light of the candles, producing a marvellous effect. Other principal theaters are: Teatro Nuovo, The Sannazaro, The Dei Fiorentini, The Bellini, The Rossini and The Mercadante, all beautiful as well as large and grand.

The magnificent palace of Caserta, fourteen miles from Naples, was begun in 1752 by the architect, Luigi Vanvitelli. Dignified and splendid as it is, there is an atmosphere of gloom about it, and for this reason, it has never been continually inhabited for any length of time. At the present day, it is a mere show place for the curious. The facade was adorned with pompous columns, arches, statues and carvings, above all of which was an equestrian statue in bronze. The colonnade traversing the courts, the staircase, the chapel and the theater, are all lavishly decorated with the most beautiful marbles. It is built of travertine from Capua; the stairs are of single blocks of Sicilian lumachella adorned with well-sculptured lions and statues. In the theater there are sixteen columns of African marble taken from the Serapeon at Pozzuoli, and the chapel is gorgeously decorated in marbles and gildings, and an imitation of lapis-lazuli. There are inlaid woods, crystals and jewels in various parts of this bewildering labyrinth, as well as noted paintings, frescos and statues.

The most splendid edifice which has been erected in this city, is the Galleria Umberto I., planned by a Roman architect, Di Mauro, whose conception has been magnificently carried out in every detail. What the exterior lacks in impressiveness is adequately atoned for by the beautiful architectural feature of the interior. The centre octagon, beneath a glass dome rising nearly two hundred feet above it, is very imposing. The decorations in stucco and gilding are attractive, especially when seen by the electric light, and the angels in copper below the dome, are artistic and pleasing, as well as the statues and reliefs about the main entrance in the Strada S. Carlo. This beautiful arcade cost over four million dollars.

Besides these secular buildings and public institutions, there are numerous Catholic churches and places of religious interest. The largest and most beautiful church in Naples is dedicated to St. Januarius. Forbearing to describe its devotional interior, the few paragraphs that follow will be devoted to a consideration of the relics and miracles at this place. St. Januarius was bishop of Beneventum towards the close of the third century after Christ. On the outbreak of the persecution by Diocletian and Maximian, he was taken to Nola and brought before Timotheus, the governor of Campania on account of his profession of the Christian religion. After he had withstood various assaults upon his constancy, he was at last sentenced to be cast into the fiery furnace, through which he passed wholly unharmed. On the following day, along with a number of fellow-martyrs, he was exposed to the fury of the wild beasts, which, however, contrary to their nature, laid themselves down in tame submission at his feet. Timotheus again pronouncing sentence of death, was struck with blindness, but was immediately healed by the powerful intercession of the saint, a miracle which converted nearly five thousand men on the spot. The ungrateful judge, only aroused to further fury by these occurrences, caused the execution of Januarius by the sword to be forthwith carried out at Solfatara, September 19, 305 A. D. A Christian woman preserved in two phials the blood which flowed from the head of the saint. These she gave to the Bishop S. Severo in the reign of Constantine. As the the bishop took the phials in his hand, the

blood liquified. There is no record of the miracle from that time until the eleventh century, during which interval the phials and relics of the saint are said to have been hidden for safety. In the ninth century they were removed to Beneventum; but Frederick II. commanded them to be taken to Monte Vergine, where they were discovered near the end of the fifteenth century and deposited in the Cathedral of Naples, in which the splendid *Capella del Tesoro* has been erected in honor of these sacred relics.

The great distinctive ecclesiastical function at Naples, the liquefaction of the blood of St. Januarius, occurs twice a year, on May 1, and September 19. The regular recurrence of the miracle is observed by believing Neapolitans on each occasion with various festivities extending over a whole week. At the appointed hour the great, solid silver safe containing the relics is opened. A silver-gilded bust of St. Januarius is placed on the altar; a mitre is put on the head, and a splendid jewelled collar clasped around the neck. The reliquary containing the blood is reverently taken from its case; it resembles a small carriage lamp, inside the glass of which two small bottles are seen, partly filled with a red, coagulated substance which does not move when turned over. This reliquary is secured with a waistband to the officiating priest, while a chain from the band, attached to the reliquary, permits its being moved freely. Prayers are constantly repeated; and the priest, holding the reliquary where it can be plainly seen,—by the light of a large candle held by an acolyte,—says in a loud voice, “*E duro*,”—“it is solid.” He turns it up and down, again and again, while the kneeling congregation pray for the miracle. Still the priest repeats “*E duro*,” until the excitement becomes intense. But sooner or later the priest calls loudly, “*Muove*,”—“it moves,”—and the news passes through the cathedral and city like wild-fire. After the liquefaction the veneration of the reliquary begins and continues throughout the day. After the seven days are passed, the relics are again locked in their magnificent silver safe until the next day fixed for the renewal of the ceremony, except in the event of some great danger to Naples, when these precious relics may even be carried through the streets. Many miracles have been performed through the relics of this Saint, especially in

counteracting the more dangerous eruptions of Mt. Vesuvius. Eminent professors have examined the phials, on account of the frequent discussion that had naturally arisen amongst the people, and all have declared the contents to be blood. Prof. R. Jannarius, accompanied by professors and friends, was permitted to examine the relics by spectrum analysis. The experiment clearly proved it to be blood and the professor exclaimed, "The liquid undoubtedly is blood; and its liquefaction, under such extraordinary and varied circumstances, is so mysterious, that I do not hesitate to assert it is supernatural." Besides this relic, there are many others kept in the different churches throughout the city.

Naples is not more renowned for its churches, theaters, public buildings and institutions, than for its historic surroundings. Pompeii, Herculaneum and Stabiae, the ruins of the great Vesuvius—all are very worthy of a visit. Excursions to these small cities and also to Sorrento, La Cava, Amalfi, Salerno and especially the Blue Grotto, at Capri, are never regretted by the inquisitive traveller.

And Vesuvius! It is a spiritual friend as well as a treacherous enemy to the circumjacent cities. About every century, when their inhabitants are lapsing into religious indisposition, from the throat of the volcano comes a rumbling roar, terrific as a lions' chorus; black, threatening clouds linger above the gray, sober cone; the earth trembles; buildings totter, and the fear-stricken people resort to the shrine of their patron to invoke his protection.

Lastly, it is not too much to say that Naples is every day gaining in prestige, and that no other place in the world combines within the same compass so much natural beauty with so many objects of interest to the antiquary, the historian and the geologist, as the Bay of Naples.

WM. C. HEIMBUECHER, '15.



'Neath Alien Skies.

It has been our pleasure, quite recently, to meet with a handsome little volume of select poems, "'Neath Alien Skies," published only for private circulation among his friends, by the Honorable Theodore Morgan, of Sharon, Pa., whose grandson, Master Beryl W. Kring, is at present a boarder at the University. Written as they were, largely under the spell of the moment, on his travels about the world, they give an added charm from their association with the place and occasion wherein they were composed. The following extract from "The Man of Panama," written at Panama, Christmas Day, 1908, after he had spent three weeks on the Isthmus, seeing the digging of the great canal, will make the reader, as it made the Author himself, "proud of being an American to see with what amazing energy, efficiency and success this stupendous work was being done."

The Man of Panama.

Changing the ways of nature, undoing the work of time,
With hammer and drill, and strong man's will,
Performing a task sublime !

Oh, the wild joy of the doing, one only desire—achieve,
No other reward, for toil so hard,
Does he care for or long to receive.

Striving but to accomplish, careless of gold or of fame,
"I want to make good, as any man should,
And I don't care a whit for the name."

The growl and grind of the shovels, the moan of the cylinders'
pain,
As they tear at the rocks, with thunderous shocks,
Just so many yards gained.

The wail of the work train's whistle, complaining groans of its
wheels,
Then away with the load, that under the goad,
The tossing giant yields.

All to the touch of a finger, obedient to just one thought
Of the master mind, whose depths defined,
The plans these powers wrought.

Digging the grave of ambition, to be buried deep in the sea,
But out of that grave doth a monument raise,
That shall stand to eternity.

Then strike ye, tired workers, ye kings of toil uncrowned,
For high on the walls of posterity's halls
Emblazoned your names shall be found.



St. Thomas and Plato.

As St. Thomas is the most supernatural of all Christian philosophers, so Plato must be considered the most religious, the most moral, and the most sincere among the Greeks. A comparison between these two famous thinkers is interesting as well as instructive, showing, as it does, the weaknesses and limitations of the human intellect unaided by the light of Revelation as contrasted with the strength and almost infinite powers of the mind when assisted by religion. Plato, though he proves how magnificent a gift is human reason, shows us how poor and impotent is that very reason when unsustained by the light of Revelation.

At this juncture, the reader may ask: "Why not compare Aristotle and St. Thomas? Was not Aristotle the greatest of ancient philosophers? Was he not superior to Plato? Does not St. Thomas himself follow Aristotle's doctrine? Without a doubt, the Angelical does follow Aristotle in many points, but he is not a blind, slavish follower of the Stagirite; he rejects his doctrines if erroneous, and, on the other hand, makes use of Platonic principles if they are true. If the Angelic Doctor is indebted to Aristotle for suggestions in analysis, he owes much to Plato for suggestions in synthesis. In secular philosophy, Aristotle is undoubtedly superior to Plato, but where any questions of a religious nature are concerned, Plato far surpasses him.

Aristotle was the greatest of ancient philosophers in intellectual powers and logical force; Plato must be remembered and revered for his spirituality and moral elevation. In short, Plato was the most Christian of ancient philosophers; he was, moreover, consistent: his life conformed to his philosophical tenets. Aristotle was a typical pagan, proud, immoral and luxury-loving. The more we know of Plato, the more we love him; the more we know of Aristotle, the less we love him. Hence we will compare and contrast Plato and St. Thomas: the former aided (or rather retarded) by Paganism and its tenets; the latter having his intellect illumined by the light of Revelation.

The resemblance between the Angel of the Schools and the Master of the Academy is striking in many respects: Both were of noble birth; both were grave from youth; both loved knowledge; Plato was instructed by Socrates; St. Thomas, by Albertus Magnus; Plato travelled to Italy and Egypt; St. Thomas, to Cologne, Naples, Bologna and Rome; Plato was famous for his learning and deep research; St. Thomas, for his universal knowledge; both were meek and gentle, courteous to their adversaries; both charmed their audiences by their mental gifts; both were remarkable for their self-control; each in his own way led a monastic life; Plato, like St. Thomas, never married. Both died in "quietness and purity." Indeed, there are so many points of resemblance that it has been said that, had Plato been a Christian, he would have been a monk; and if St. Thomas had been a pagan, he would have been a second Plato.

Despite these numerous resemblances, there must be, and there is, a great dissimilarity between the Angelic Doctor and Plato. What is the cause of this separation, this difference? It is this: the Angelical is founded on Christ. His faculties are sublimated by the supernatural. As the "Dialogues" of Plato are to the "Summa Theologica" of St. Thomas, so the character of Plato is to that of the Angelical. In one is the perfection of human beauty, in the other the human is elevated and purified by the Divine. In one we have guessed at truth, groping in the dark, in the other the Revelation of Jesus Christ in all its symmetry and harmony. In one we see how much and how

little the unaided intellect can do, in the other we behold the almost infinite power of that human intellect when illumined by Light from on high. The doctrine of Plato has amused and pleased the educated few, the doctrine of the Angelical has formed the minds of countless millions for seven hundred years. Plato, as compared with the other Greek philosophers is beautiful to contemplate; Plato compared with St. Thomas fades into insignificance. Man, though placed here below, is made for Heaven, and his human gifts should be aided by a higher influence,—the Grace of God.

Bacon says that, if we would grasp and understand any science, we should not “stand on the level with it, but climb up, as it were, into the watch-tower of some other science,” thus placing ourselves at a vantage point whence we may obtain a comprehensive view. The Angelic Doctor possessed a high and mighty tower: the science of theology, based as it is on the infallible Word of God, on the groundwork of all truth. For Plato, this was impossible. Hence he fell into many errors. But even amongst all his errors there is something of truth, and whatever of truth there is, is put to use by St. Thomas. The Angelical, however, parts company with the Master of the Academy whenever the doctrines of the latter do not harmonize with Christian Revelation.

Among the errors of Plato must be noted: his theory of ideas, his teaching that the soul exists before its union with the body, and his doctrine of the eternity of matter. These errors and others of a less degree are rejected by St. Thomas. Where he touches the doctrine of Plato, he does not mend, for he was guided by a stronger, a steadier Light than any of the Grecian philosophers. A vivid perception of the supernatural system and a life passed in the unseen world gave to the Angelical a vantage-ground and a vision unknown to any of the philosophers of antiquity.

JOHN V. O'CONNOR, '12.



Charm of Marine and Terrene Beauty.

The love of marine and terrene beauty is a sentiment that has always tinged the spirit of man, and though the undue commercial inclinations of our day have a tendency to minimize its value, yet the beauty of nature and its influence upon our lives are too immediate, too continuous, to be ignored. Preliminarily, it may be well to state in dictionary terms what is here meant by beauty. In the present connection, it is considered in its broad sense, and, in addition to beauty proper, it is made to include prettiness in which the pettiness of scenic beauty fails to satisfy fully the taste and sublimity in which scenic beauty is partially apprehended, but is on too grand a scale to be grasped completely. It may also be well to say that the inclusion of the ethereal element in marine and terrene beauty is legitimate, since the sky is the natural complement of both seascape and landscape. In landscape, it is true, ethereal beauty sometimes predominates almost to the privation of the terrene element, but such skyey selfishness is indeed rare. At sunset on the twenty-ninth of last August, our own city beheld dense masses of copper-tinted clouds moving in unhurried majesty over its head and with such surpassing splendor as to render the earth unscenic, but the sober skies of Pittsburgh will be watched for many a day before so grand a sight greets the eye again. But without further preliminary qualification, we come now to the consideration of what constitutes the charm of marine and terrene beauty. We first go down to the beach.

Down on the beach, people, if they wish, may walk careless miles of boardwalk, inhale the bracing breezes, plunge into the surf, or gather the pink shells washed in by the curling wave, but other than this, the charming sea, being never idle itself, easily persuades its visitor that it is doing all that is necessary to be done and leaves him to concern himself only about visual inspection. Down on the beach! There childhood is attracted by the splendors of the spray and learns that the highest wave bears the silver crest; there youth is powerfully impressed and hears, perhaps, unoral promptings to write someday music or poems or books, whose composition will be influenced by the slow, measured sweep of the ocean towards the shore; there the

maturer mind is filled with innumerable questions and seized with a wild poetic longing for a wider interpretation of nature—for such is the charm of marine beauty !

As regards the charm of terrene beauty, in some landscapes it is a single object, like Niagara, which absorbs the attention; in others it is a group of objects; while in other scenes, the multitudinous multiplication of the same object pleases the eye, as in a forest, or in a field of wheat, or in the plebeian roofs of a tranquil valley town, or in the millions of equal ripples on the bosom of a wind-kissed lake. A single golden-rod blossom is pretty, but countless clusters minted into nature's gold along the rural roadside is a sight beautiful beyond the telling, not to mention the unobtrusive loveliness of the gold rosettes of dandelions dotting the pastoral acres of brooky meadows, or of many creamy water-lilies on the bubbleless bosom of a summer pond.

In scenery, too, not only the lineaments of nature, but also the lesser natural and man-made features, strike a note as clear as a tuning-fork, and their suggestive moodiness constitutes another, but more subtle, charm of terrene beauty. This suggestive moodiness may be, for instance, dreaminess or worldiness or music. Mouldering castles in their gray magnificence are dreamily inverted in the mirroring Rhine. Cloud-high skyscrapers in the urban landscape seem like huge temples to Mammon. A view of the gay city by the Seine is sometimes said to suggest music with its tempo a waltz. Often, too, suggestiveness in other ways constitutes the charm of terrene scenery. We see, for instance, twin ranges of mountains or hills guarding a river, and we think how many a load of sedimental silt has been carried down by the stream before the delta at its mouth was formed; how many a burden has been borne upon its tasked bosom from the first fluttering leaf that eddied into mid-mountain current to the logs, the raft, and, perhaps, the boat; and we think, too, how for centuries and aeons before man was soothed by its lulling murmur, it babbled musically into the listening ear of God.

But the greatest charm of landscape, as of seascape, is sublimity begotten of desolation, for above all others it eats into one's inner consciousness. The grandeur of the desolate may

seem a paradox, but its truth is admitted. Its force is not merely marine. It may be felt not only by allowing the eye to travel over the sullen leagues of a landless ocean to the pale limit of the far horizon, but felt amid the ruined and silent cities of Herculaneum and Pompeii, of Babylon and Central America; amid the white desolation of the frozen North or the bleaker lands of Antarctica; in the waterless wastes of the West, or in the Saharan solitude, with its monotonous miles of saffron sand, its vast hush and viewless heat and unscented, dust-diffusing winds; its piled pyramids, the solemn defile of its caravan, and the overbending blue of unornamented space.

It is sometimes maintained that the love of marine and terrene beauty is an effeminate sentiment, fitly accompanying delicacy, refinement and tenderness, but not attribute of manly vigor or of a pioneering, enterprising and martial people. That love of the beautiful and habitual cultivation of the beautiful are not inconsistent with the simultaneous possession of the most effective and robust human qualities is demonstrated by the extraordinary artistic qualities of the Japanese, which they exhibit in conjunction with industrial efficiency and an unparalleled energy and devotion to war. The interest of the Japanese in flowers, gardens and groves; their skill in the art of stitchery and in producing the most admirable varieties of fine work in metals and pottery, have been the wonder of the world. It should not be imagined that the sense of beauty harmonizes only with softness, fineness or frailty in the human being. The fact is, many beautiful things are crude, coarse, rough, stern, or fierce, like the turbulent, untamable sea, the scowling thunder-storm, the tattered gray of ragged clouds, or the tempest-scarred cliff,—so that love of marine and terrene beauty is not without its apology.

Let us, then, in spite of commercialism's grumbled anathemas against the sentimental love of marine and terrene beauty, observe the landscape in all its varied aspects through the seasons from the time when the apricot trees open their white blossoms to match the purity of the last snow, till summer brings the red-cheeked apples, and autumn frosts bid the last russets leave their stems, till the black lines and angles of every

limb of tree and bush are repeated in white; let us see its spring grays, summer greens, autumn yellows, and winter blues; the charms it has for the agriculturist and huntsman,—the man with the hoe and the man with the bow. Let the beauty of streams impose its refining influence upon us—a sylvan brook, a yellow Tiber, a blue Rhone, a muddy Missouri, a red Colorado; and while the world is set agog by some ceramic blue or sparkling gem, let us not waste upon our retinas the wealth of the etherial blue and the intoxicating splendor of our tinted atmospheres at dawn and sunset, which all the melted and fused gems of the world could not match for translucent beauty. Let us see nature, not blank, but lettered. It is soul-enlarging. Even in little things thoughtful souls find a divine greatness. The wind tossing the dust through the long desert day tells of the vanity of human strivings. Let us allow the mute eloquence of things to strike us; let us listen to the whimpers of the wind, and the hoarse murmur or dolorous moan of the sea, sounding sometimes like the voices of shipwrecked men far away. Let us look out over the whirling waters of the tossing tide to the motionless horizon and stare into desert spaces, and, perhaps, we shall learn why the sailor loves the sea and why the Bedouin loves the sand, and feel that the “Grandeur of Desolation” proclaims what acrostically it spells—God !

M. HEGERICH, '14.



IF you have kind words to say,
Say them now,
To-morrow may not come your way,
Do a kindness while you may,
Loved ones will not always stay;
Say them now.

If you have a smile to show,
Show it now,
Make hearts happy, roses grow,
Let the friends around you know
How you love them, ere they go;
Show it now.

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EDITORIAL.

The Coming Educational Convention.

Arrangements are being made for the convention of the Catholic Educational Association to be held in Pittsburgh, June 24th to 27th. In connection with the celebration, we may have the pleasure of entertaining the honorary president of the association, Cardinal Gibbons, as well as two other princes of the Church in America. There will be representatives from 225 colleges for boys, 8 universities, 696 academies for girls, 82 seminaries, and 4972 parochial schools. It is expected that twice as many delegates will convene in Pittsburgh, as met in Chicago last year, when 1500 educators, representing primary, secondary, and higher educational institutions, gave a notable impulse to the cause of Catholic education. An added feature of this year's con-

vention will be the gathering of delegates representing women's colleges, a subsidiary organization formed last year. The services will be held in St. Paul's Cathedral; the sessions will take place in Carnegie Institute; and the general headquarters of the visitors will be in the Hotel Schenley. Indications point to an auspicious convention, and Pittsburgh will receive the delegates and dignitaries of the Church with a hearty welcome.



Pitt's Charter Celebration.

The University of Pittsburgh has just closed the one hundred and twenty-fifth year of her existence with a series of brilliant events. With a remarkable array of learned men, representing the intellectual centers of the world, in attendance during an entire week, the aged institution, still in the prime and vigor of youth, gave an excellent manifestation of the spirit and enthusiasm that has been hers since the little Pittsburgh Academy was chartered. The affair was one of interest to all Pittsburghers, for it represents, to a great degree, the progress of higher education in the City of Steel and Iron, where many falsely look for only the hard-working class, and an incidental lack of respect for the arts and sciences. But as Pitt enters upon her one hundred and twenty-sixth year of progress, her sister institution, Duquesne, begins her second. Two universities, working in harmony, augur well for the intellectual and moral welfare of a community like Pittsburgh. Perhaps, when Pitt has added an equal number of years to those already spent in training young men for the higher states in life, Duquesne University, with her silvery locks, will come forth, after a century and a quarter of labor, with an equally interesting celebration. In the meantime, we extend to our neighbors our hearty congratulations and best wishes.



A Double Resurrection.

St. Edwin's College stood on the outskirts of an Ontario town, a short distance from the wide-spreading lake and about ten minutes' walk from the busy railroad station.

The session was just opening, and as each train came in, some new and some former students were seen to alight.

Will Austin arrived on the eleven-fifty. There were three or four others with him, and he proposed to wait and see if there were any "new fellows" on the train. Will was a tall youth, not much under six feet. He was broad-shouldered, and carried himself with an elastic step. He had black hair and blue eyes, crowning a pair of slightly tinted cheeks, and a prominent nose and chin. Will had just a few days previously celebrated his nineteenth birthday, and had all the dignity of a prospective Junior.

While they were gazing about, a young man with a suitcase stepped from the train. He looked around with the air of uncertainty which one is apt to have when in a strange place. One could not however say that he was timid. "Say Will," said Harry Steele, "that fellow looks enough like you to be your twin brother." Will approached the newcomer and asked if he was going to St. Edwin's, and soon Will and Frank Moreland—that was the newcomer's name—were gayly walking up to the College. Before they reached the stately buildings, nestled among the pines and ashes, Frank had become acquainted with many points of interest in sight of it, especially the fine beach and the lovely islands of Lake Ontario.

During that year, Will and Frank were room-mates, and as they were in the same class, and both good athletes, they were together most of the time.

When vacation came around, Will invited Frank to visit him at his home in Toronto. Frank accepted, and the closing day saw them both on the same train bound for Toronto. During the last few weeks Will had formed the habit of taking a drink, "just to be sociable." Like most of those who become drunkards, he never thought the craving for liquor would become so completely his master as it did in a few months' time.

At Toronto they enjoyed themselves very much. But, unfortunately, Will led Frank also to drink; and by September he was so addicted to liquor that he came back to College with its odor clinging to his breath. His reputation at athletics and in the class-room went down rapidly. He gave up the pious practices that formerly had edified the students. He fell into debt; and finally he was caught with drink on his person. He was expelled only a little after Christmas.

In the meantime, Will was in as bad a state as Frank, but was not caught by the faculty. At gambling, he, like Frank, had often lost large sums of money in one night. He failed in his first two examinations, and, seeing that he could not graduate, he immediately swore never to touch drink again. The anxious inquiries that filled his mother's weekly letters almost forced him to take this step; but the approach of Easter, which he had always celebrated so piously, was the main reason that impelled him to accomplish without delay his moral resurrection.

Harry Steele and Will Austin often talked sadly over the misfortune of their mutual friend. One day in March, Harry was trying to impress Will with the idea that it was his duty to reform Frank.

"Well," Harry was saying, "you know you taught Frank to drink, and it is your place to bring him back."

"Perhaps that's true," said Will. "But I haven't time to go traveling around to find him, and then, maybe, not succeed."

"You can't graduate this year: what are you going to do?"

"What shall I do?"

"Will, we have been chums for a long time, and I wouldn't have you do anything that's wrong. The best thing you can do is to find Frank, and force him to reform. You have influence over him. You have the money; if you run short, I have an account to put at your disposal."

Silence reigned in the room for a brief space; then, like a shot from a cannon, Will sprang to his feet, and with fiery eyes he said, "Yes, I'll do it,—if I spend all my money or die in the attempt." "But," he added more calmly, "you fellows must

pray, for a resurrection is a divine work, and I'm not much of a hand at that sort."

Expelled from College, Frank had thrown hope and respectability to the winds. Once, when drunk, he had cruelly beaten three persons in Pittsburgh. Will found out that Frank was in Philadelphia, so he started out, and when the train was a few miles out of Philadelphia, it was wrecked. Will was found among the injured, and was taken for Frank, for whom the police had been searching. He had completely lost his memory in the wreck and in vain protested his ignorance of the crime. His mental embarrassment was put down as a clever ruse. The officers of the law could not be mistaken: he answered too well the description of the man they were looking for. He was sentenced to pay a heavy fine or undergo a long imprisonment. Having no money he went to prison.

Frank was continually drunk. One night in early April, it was Holy Saturday, though he knew it not, nor cared—he fell asleep in an old barn. He awoke about noon next day, and somehow he felt better than usually. It was not quite two months since he had committed this felony, and as he had not been caught, he felt no uneasiness about it.

He was passing the prison when the thought flashed through his mind to go in and inspect the register. As his eye flitted down the long list of names, he noticed a Frank Moreland. He was somewhat startled, and looking farther, he read a full description of himself, and the crime which he had committed in Pittsburgh. He was very much taken aback; and, unable to master his curiosity, he asked to see the prisoner.

When he stood before the cell, he gasped with horror; for, behind the bars, gazing out stupidly, stood his old chum, Will Austin! In an instant, Frank grasped the whole situation. He quickly retraced his steps to the office. With the aid of college friends he paid a heavy fine, and Will was released. Frank had him taken to a hotel and the next morning, when Will awoke, and saw his liberator for the first time, his memory returned like a flash.

No words were needed to persuade Frank to follow once more the lead of Will Austin—this time in the right direction.

"Will," said Frank, "but for this act of yours, I might be lying in a gutter in a drunken stupor,—or worse, speeding on my way to a drunkard's grave."

"Yes, Frank, but it was I who taught you to drink, and it was my place to suffer more than I have gone through in order to get you back. Besides, I believe the prayers of the boys at St. Edwin's have done more for you than I have."

From this day forth, Will, no liquor shall touch my lips," was Frank Moreland's solemn promise. "I give you my word; and God, who sent you to me, will help me to keep it."

It was less than a month since Will Austin had left College. He returned on Easter Tuesday, accompanied by Frank Moreland. The president, after much persuasion, agreed to give Frank another trial. Will's encouragement, and the help of the Sacraments, stood him in good stead in many a moment of weakness. Perhaps base-ball, too, contributed.

They graduated together the following year, and not long after settled down to married life. No one who deals with Austin and Moreland, Architects and Engineers, would ever suspect that they had once been so near turning out bad. And few understand why Easter is so dear to both, and seems each year to strengthen more and more the bonds of their friendship. But you and I know, dear reader: it is the anniversary of their double resurrection.

G. F. GURLEY, II. Academic.



Mr. Hackett's Lecture.

On Tuesday, February 20th, we were agreeably surprised at receiving a visit from Mr. Norman Hackett, an actor in the leading role at the Lyceum Theatre. Mr. Hackett's long experience in producing Shakespeare, and his apprenticeship served with such masters as Louis James, Frederick Warde, E. H. Sothern, Robert Mantell, James O'Neill, Charles B. Hanford, Modjeska, Julia Marlowe, Rhea, and Kathryn Kidder, increased our interest and expectation in the rare intellectual treat which he gave us for fully an hour and fifteen minutes.

Before we had time to realize what was taking place, we were carried on a pleasant journey to Stratford-on-Avon, the birthplace of the immortal Shakespeare, and we lived in for a time the congenial atmosphere of that quaint town where he was a real, living poet. In spirit, we walked up the streets, viewing with wonder the quaint old English houses, beautiful in their irregular and odd structure, and fascinating beyond expression in the delightful reminiscences they afford of "the ever-living dead man." The souvenir shop, true enough, was there, disgusting in its trivial mission, but, after all, contributing its mite towards the general Shakespearean feeling in old Stratford. "Everything there," said Mr. Hackett, is Shakespeare. You see him in monuments, over the doorways, in the windows. The spirit is ubiquitous—it is in the air, everywhere, and you naturally imagine John Falstaff, Toby Belch, and his other Bohemian creations sitting about the tables in the queer little ale houses. Instinctively, I looked for Juliet hanging over a balcony, or Shylock discussing his bond with Antonio. These characters are all there in fancy, and one's imagination is whetted to a very high pitch by the beauty and curiosity of it all."

Stratford church loomed up before our fancy, surrounded by the graves of many of Shakespeare's contemporaries, and nestled among the trees, beside the sweet murmuring Avon. In the chancel of this famed old church lie his remains. The awful curse laid upon those who remove them is still fresh in our memory, and we wonder who will be the hard-hearted Lady Macbeth that will attempt to convey them to Westminster Abbey, where they would seem to belong.

Incidentally, we took a glimpse into the house on Henley Street, where he was born, and saw, in the room where he first saw the light of day, the innumerable autographs on the walls, windows, and ceiling,—so many, in fact, that there is scarcely room for another letter. Among them are the names of Dickens, Carlyle, George Eliot, Tennyson, Longfellow, Sir Henry Irving, and of a host of other distinguished visitors who honored his birthplace.

Thence we proceeded to Ann Hathaway's cottage, treading the same path through the fields as Shakespeare trod when

he went to woo her. A modern Ann Hathaway in quaint Elizabethan dress welcomed us, and we took a walk through the house, soon forgetting all scepticism about the author of the peerless plays which continue to baffle the literary world.

"As it came time for me to depart," said Mr. Hackett, "I said to myself, 'what is the meaning of it all?' Just as these thoughts were passing through my mind, I came in front of the old town hall erected some years ago in memory of Shakespeare, and restored later by David Garrick. As I paused to look at this old structure, I saw over the doorway a bust of the poet, and underneath it a quotation from one of his most famous plays. I felt that in that quotation I had found my impression of it all, as well as those of every one who has ever gone there, for Shakespeare himself is the only biographer of Shakespeare. I am sure it will be readily recognized:

'He was a man, take him for all in all.

We shall not look upon his like again.'"

Mr. Hackett emphasized the lamentable fact that in America, there are but two companies of players presenting Shakespeare, whereas in Germany his plays are presented more than those of Goethe or Schiller. "The reason," declared the speaker, "is to be found in the fact that there is too great a cry in America today for only the modern things. People are thinking only of the latest aeroplane, the newest automobile and style of dress, forgetting the traditional foundation absolutely necessary in rounding out the character of a nation and its people. Another reason is that many of the Shakesperian stars have passed away, leaving the new generation of actors no opportunity of gaining experience in the proper presentation of Shakesperian plays."

A powerful appeal was made for the proper study of the characters by resorting to the plays themselves, and a forceful blow was administered to those who adhere to the ever-differing commentators.

In conclusion, stress was laid upon the use of correct English, which in America is lacking deplorably. Barbarism, slang, and colloquial expressions are far too frequent, unlike in England where even newsboys speak the language correctly.

We feel sure that Mr. Hackett's visit will long live in our

memories. It is seldom that we enjoy such an intellectual treat. The real life which he put into some of the lines over which we pass hastily and do not fully appreciate stimulated our interest in Shakespeare, and brought about a resolve to cultivate more eagerly the proper use of our mother tongue. It is to be hoped that Mr. Hackett will not forget us when he again visits Pittsburgh.

E. J. MISKLOW, '12.



Woes of the Law Student.

Woe to the student,
Rash and imprudent
Who thinks that the law he will master;
With a very big book,
And a dignified look,
He ignores that he's courting disaster.

On Property Real
Just hear how he'll squeal,
As the "Judge" calmly outlines a case;
His collar's soon wet,
As he breaks into sweat,
In keeping each fact in its place.

And, oh, the precision,
For each definition,
That the Blackstone Instructor demands!
Say, why did the Fates
Create so many estates,
And connote "quiet waters" as "lands?"

We're in no mood for songs,
As we learn about wrongs,
And we've troubles of all modes and sorts
When we're asked the amount—
Or have damages to count—
In that crankiest of all questions—torts.

Our minds we incline,
To read every line,
On the subject of real "intent ;"
For, as matter of fact,
No two parties contract
Unless there be mutual consent.

Just one hour every week,
To a class very meek,
The good Father his logic devotes,
And every distinction,
For fear of extinction,
We take down in rapid fire notes.

So pity the student,
Who must learn to be prudent,
And whose views soon become very plain ;
For his daily concern,
Is that Law he will learn
In the halls of the good "Old Duquesne !"

H. J. THOMAS.



The Annual Euchre.

Every possible circumstance and condition that could be desired or anticipated was there on the occasion of our last annual Reception and Euchre on February 6th, 1912, Tuesday Evening, at Melwood Auditorium, to make it a success.

From the experience of former years we had serious doubts concerning the atmospheric conditions; but in this respect we were happily disappointed: for a lovelier evening for a function of this kind could not well have been selected. We had provided for a large crowd, but the actual attendance was far beyond the anticipations of the most sanguine of the Committee.

In the Euchre hall seventy tables were set and still they were not sufficient to accommodate the number who presented themselves. The prizes were by far more numerous and valuable than had heretofore been donated or offered. They numbered

sixty-four and amounted in value to about two hundred and fifty dollars.

The dancing floor was occupied to its furthest limits—and never was that hall the scene of more genuine gayety and more youthful effusion of happy spirits.

There was no hitch from beginning to end and everyone seemed delighted with the consciousness of having spent a very enjoyable evening.

It is needless to note that the work of the different committees was accomplished with unity, rapidity and smoothness; and too much credit cannot be given to the Euchre Committee. The lunch which the ladies had prepared attracted quite a few, and this indeed was an appreciative feature. The good work of the aides under Miss Ella C. Duffy will long be remembered by the boys.

It would be amiss were we to pass by the music of the evening without some comment. With a programme that embraced the latest "hits" and an orchestra of seven pieces under the able leadership of Prof. C. B. Weis, the auditorium was filled with the sweetest of music, and this combined with the array of handsome gowns of the ladies and the decorations of the hall left nothing undone that would please the most fastidious patrons of Music and Art.

In one brief note the success of the affair was due to the Rev. Henry J. Goebel, who has for years past supported the Athletic Association by his unselfish interest in these affairs. A list of committees, donators and prize winners is appended:

COMMITTEE OF ARRANGEMENTS—Francis S. Clifford, Chairman; John V. O'Connor, John F. Corcoran, John N. Hayes, Leo P. Gallagher.

DOOR COMMITTEE—Edward J. Misklow, John J. Lappan, Cor. J. Mahony, Jas. J. Tysarczyk.

RECEPTION COMMITTEE—Francis S. Clifford, John F. Corcoran, John V. O'Connor, John N. Hayes, Albert F. Yunker, Leo A. McCrory, John D. McConegly, Francis A. Madden, Francis W. Joyce, Walter W. Schmid, Daniel V. Boyle, Geo. R. Isherwood.

EUCHRE COMMITTEE—Leo P. Gallagher, John Leger, Regis Cunningham, Leo F. Lavelle, Adrian J. Briggs, Earl V. McNanamy, Desmond L. McNanamy, Anthony Muszynski, James J. O'Connell, Stephen Steranchak, Harry A. Carlin, Francis J. Mueller, Edward A. Heinrich, Joseph A. Burns, Leo J. Callahan, Alex. F. McDonnell.

DONATIONS—J. & W. Schlelein, W. H. Hackett, Thos. C. Jenkins, Lutz & Schramm Co., J. A. Snigo, Chas. C. Shanahan, Baur Bros. Co., Ohio & Pittsburgh Milk Co.

THE AIDES—Mrs. Ella C. Duffy, the Misses Kathryn Duffy, Estelle Elsasser, Anna Eberhardt, Mary Green, Katherine Klemmer, Grace Kelly, Antoinette Lager, Gertrude Lager, Gertrude Letzkus, Marie Letzkus, May Madden, Della Mahon, Katherine Marnaux, Frances McEvoy, Margaret McKnight, Katherine Osler, Helen Power, Florence Roschie, Sara Russel, Pauline Simon, Margaret Sullivan, Prue Sullivan, Alice Stone, Elizabeth Weis.

PRIZES

WINNERS

DONORS

\$5.00 Gold Piece.....	Mrs. F. J. Breen.....	Very Rev. M. A. Hehir, C. S. Sp.
Silver Candelabra.....	Mrs. P. Hermes.....	Mrs. Mag. Windstein
Silk Umbrella.....	Miss Martha McSteen.....	Mr. R. E. Pollard
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Meerscham Pipe.....	Mr. Paul Daschbach.....	R. & W. Jenkinson Co.
Fancy Centre Piece.....	Mr. W. M. Lohmeyer.....	Mrs. P. McGraw
Silk Umbrella.....	Mr. Ber. Duffner.....	Jos. Horne Co.
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Cut Glass Bon-bon Dish.....	Mrs. T. O'Donnell.....	Mrs. Matt. Herbst
Burnt Wood Plaque.....	Mrs. M. Connell.....	Mrs. Edward Kennedy
Picture.....	Mrs. M. Geis.....	Wunderle Bros.
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Striking Bag.....	Mrs. E. J. McGee.....	J. G. Lauer's Toy House
Leather Satchel.....	Miss Rose McMonigle.....	Mr. H. Schlelein
Sofa Pillow.....	Mrs. J. G. Criste.....	Mrs. H. B. Lee
½ doz. Silver Spoons.....	Miss A. M. Young.....	Mrs. W. J. Kerr
Stein.....	Mrs. J. Cunningham.....	Mrs. John Kennelly
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Duquesne Pillow Cover.....	Mr. Aloysius Gloekler.....	Athletic Association
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Tabourette.....	Miss Mary Wittmann.....	Mr. Jos. N. Renvers
Hand Painted Fruit Dish.....	T. B. McConaughy.....	Mr. David Zimmerman
Cut Glass Ewer.....	Miss Eliz. McCrickert.....	J. C. Grogan Co.
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$\frac{1}{2}$ doz. Men's Socks.....	Mr. R. McCarron.....	Mr. Rich. Burke
Bottle Perfume.....	Miss Marie T. Nee.....	Sawhill & Wall
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Book.....	Miss M. Schmidt.....	F. M. Kirner
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Bottle Perfume.....	Mr. Ray Wittmann.....	Jos. Fleming & Son Co.
Leather Pocket Book.....	Mr. F. A. Duffy.....	A. W. McCloy Co.
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Vase.....	Mrs. E. S. Ott.....	B. K. Elliott Co.
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Book.....	Mr. John Groetch.....	Mrs. C. Guthoerl
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Box Tobies.....	Mr. Wm. J. Schaefer.....	Mr. Chas. Daley
Ash Trays.....	Miss N. Colbert.....	A Friend
Vase.....	Mrs. E. Neary.....	Greer-Milliken China Co.

T. S. CLIFF, '12.



OBITUARY.

CHARLES HARDING, prominently connected with the Sunshine Coal and Coke Co., passed away, a victim of pneumonia, at Masontown, Pa., on February 16, leaving a wife and three children, besides numerous friends, to mourn his loss. It is nearly ten years since he entered school, where his success was such that it gave promise of a most prosperous career. To his survivors and to his brother who is with us now, we extend our sincere sympathy.

DANIEL A. McCUE, aged 39, a member of the firm of McCue Bros., retail coal dealers, died on March 13, 1912, at his home in Crafton. He attended at the College in '83-'85, when it was situated on Wylie Avenue, and later at its present location. Two brothers, Hugh P. and Dennis E., were also early students, the former being a member of the first class formed in the College. The deceased was an active business man until three years ago when his health broke down as a result of nervous disorders. Since then he has been continually in poor health but bore his suffering patiently and with resignation until he was called to a "place of refreshment and peace."

Mr. McCue was a member of the C. M. B. A., the Knights of Columbus, and the Fort Pitt Assembly. His relations with the University were close and affectionate and he took an especial interest in the school's athletics.

On Wednesday morning, February 17, 1912, God in His infinite Goodness and Mercy was pleased to summon a good and devoted servant, THOS. A. DUGAN, of West Homestead, to his merited reward.

He fulfilled a life of eighty-two years, being not only a sincere Catholic but a faithful citizen; he was one of the first to settle in Homestead, realizing that this would, in time, be the centre of the steel industry.

Hence it is only fitting that we extend our sympathy to the

family and especially to his son, Philip, who graduated from the collegiate department last year, and who now is pursuing his studies in St. Mary's Seminary, Baltimore.

F. S. CLIFFORD, '12.

Card of Sympathy.

Whereas, It has pleased God, in His infinite goodness and wisdom, to call to Himself the father of our fellow-student and companion, Wm. J. Campbell; be it

Resolved, That we, the undersigned students in the University Commercial Department, do hereby, in behalf of his fellow students, tender him our heartfelt sympathy, and desire that a copy of this Resolution be inserted in the DUQUESNE MONTHLY.

LEO J. CALLAHAN
WM. F. MEEHAN
E. F. KENNEY.

ALUMNI.

DR. RICHARD J. MORONEY has lately transferred his dental office from McDonald to the Erma Apartments, Craig Street and Centre Avenue. Dr. Moroney entered Duquesne University in September, 1901, and after completing the Academic course registered in the Dental Department of the University of Pittsburgh from which he graduated in June, 1908. We are pleased to note that his practice is steadily growing, and that he gives promise soon to be numbered amongst the leaders of his profession in this city.

MR. TIMOTHY F. DUNN, connected with the May, Stern and Company of this city, is there putting to practice the business principles which he learned in the Commercial Department where he won the Callery medal for general excellence in 1891-'92. Mr. Dunn is an earnest, energetic young man with plenty of new ideas and a determination to push them to a

finish, qualities which he has displayed as the founder and promoter of a night school, the benevolent project of the Chartiers Council of the Knights of Columbus, of which Mr. Dunn is Grand Knight. His election from this district to the General Chairmanship of the Columbus Memorial to be held in Washington, June 8, 1912, shows the appreciation held for his ability.

LAWRENCE J. KELLY, graduated 1909, resides at 820 Chartiers Avenue, McKees Rocks. He was employed by the Pittsburgh Coal Co. at the Moon Run office for nearly two years as book-keeper; and since then has been with the Jones & Laughlin Steel Co. at Aliquippa, as clerk in the receiving department of raw materials.

GEORGE GAST, graduated in 1900, resides at 614 Chartiers Avenue, McKees Rocks. He kept books for F. H. Hieber, Wagon Manufacturing Co. at McKees Rocks, for 5 years, and at the dissolution of this Company, in 1907, entered the employment of J. G. Peters, wholesale dealer of the same town as book-keeper.

C. A. GAST, graduated in 1902, resides at 812 Island Avenue, McKees Rocks. He was employed for 6 years by the United States National Bank in Pittsburgh. Since leaving the U. S. National Bank, he has been employed in the general office of the Pressed Steel Car Co. of McKees Rocks.

WILLIAM GAST, graduated in 1909, receiving the Gold Medal for Book-keeping. He resides at the home of his father, 812 Island Avenue, McKees Rocks, and is employed by the Pittsburgh Steel Co., located in the Frick Building, Pittsburgh, as clerk.

JAS. HOULAHEN, '98, is the present energetic Burgess of Millvale. He has become very prominent in Democratic politics; and through his efforts the Borough of Millvale has been changed to a Democratic stronghold. He attributes his success in life to the schooling obtained in the Duquesne University, at that time Holy Ghost College.

W. J. HERRON, '84, is also a prominent politician of Mill-

valle, who has been indorsed by both the Democratic and Republican parties for Burgess of the same borough; but the new law has lengthened the present Burgess's term 1 year and 9 months.

OCCUPYING a prominent part in the business of the Greater City is the firm of J. J. McCormick & Co. This great steamship and railroad agency is under the able direction of Mr. W. P. McCormick, who may be classed as belonging to the "Old Guard" of the University. Mr. McCormick was an attendant at school when the beginning of an institution of Higher Education was inaugurated in Pittsburgh. He left school in 1885, and entered into the railroad business, afterwards quitting this occupation, to assume a position in his father's business, where he remains to this day. Mr. McCormick pays a tribute to those who were at school with him, by remarking, that to his knowledge there is not a single failure among those who took up the battle of life. He further adds that grit, determination, with a potency of making good, is a far greater asset to the prospective student of life, than the belief that the whole problem of education must needs be centered in the overcrowding of conglomerate ideas, that have not a beginning nor an end. Mr. McCormick's office enjoys the distinction of having done the largest cabin steamship booking of any office in the U. S.

ANOTHER successful business man, an alumnus of the University, is Mr. Schmidt, of 614 Smithfield Street, who conducts a large and prosperous shoe store. Mr. Schmidt, first entered the store as an aid to his father, and at the time of the latter's death, the younger member of the firm assumed the responsibilities of the business. That he has been successful in his own right is attested by the large custom he enjoys, solicited by his straight-forward manner of doing business.

JAMES J. DONOVAN, 1899-'02, since transferring his devotion for Real Estate to Movable Property, has passed most of his time in the Cement Business. Mr. Donovan has been "hitting the rails" at first for the Alpha Portland Cement Co., and later

for the St. Louis Portland Cement Co.; at present he is traveling for the New Castle Portland Cement Co., and is doing a large business for them (\$100,000). According to Mr. Donovan the ability of the University to confer degrees should be a great inducement to students of the present day. He was flattered that such an interest should be shown in his welfare, and was extremely grateful for it.

C. BERNARD BRIGGS, 1898-'04, after spending 9 months in England entered the U. S. Government service in the Pittsburgh office. In 1907 he was offered a position under Col. Seibert, when the latter was leaving to take charge of the building of the Panama Canal Locks. Last September he was transferred to the office of the Inspector of the Lock Gates for the Panama Canal, and at present is in the Rankin office. Several articles of his concerning the American occupation of Panama have appeared in Pittsburgh papers.

DR. CLAUDE PUHL, 1900-'05, after leaving the College, attended the Dental School at Pittsburgh University, where he was graduated with the class of '08. Since then he has been practicing his profession in the City of Allegheny. The success with which his work has been attended during the short time he has been there, well responds to his success as a student both here and at Pitt. He predicts rapid progress for the only Catholic University in Pittsburgh. He is still one of the "Lambs that have not been led," altho'—Nuf Ced!

MR. J. DOM. HULSMAN, who graduated from the School of Commerce in 1884-'85, has risen to a high rank in the business world of Pittsburgh, as a member of the firm of Kolb Bros. and Hulsman Co., wholesale milliners, a position he has obtained through his own untiring efforts and the respect of business men for his integrity.



ATHLETICS.

Spring—"Gentle Spring"—has not yet made her debut in this neighborhood, and consequently all out-door practice has had to be indefinitely postponed.

In spite of some fears to the contrary, there will be a real Reserve, or Freshmen, Team this year,—and a good one, with its own distinct schedule.

The definite selection for the 'Varsity team will soon be announced.

Once more the Minims are in line for the Midget Championship of Western Pennsylvania, under the experienced direction of Father Joseph Baumgartner.

EXCHANGES.

It is with the deepest regret that we again find "lack of space" awaiting our carefully prepared series of comments upon our kind "Exchanges." This time it was the "Alumni" editor that stole a march upon us. But we faithfully promise to have our revenge in the next number of the MONTHLY.

—EXCHANGE EDITOR.

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Duquesne Monthly

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No. 7.

The Past.

The past, the past, the joyous past,
How bright its visions seem,
When age and youth the hours contrast,
Like some enchanted dream !
Love's honeyed bliss, and manhood's pride,
And pleasure's syren strain;
The civic wreath, the sparkling cup—
All—all are ours again !

The past, the past, the storied past,—
Here genius sits enshrined—
On this bright fane your offerings cast,
The Mecca of the mind !
Beneath these arches' vaulted roofs
Immortal spirits throng;
Here Shakespeare's radiant fancy beams—
Here Homer weaves his song !

The past, the past, the new-fledged past,
Even now, with raven wing
Its lengthening shadows grown more vast
Aroond my footsteps cling.
My fingers vainly sweep the lyre,
No answering tones arise;
Pale memory flees to happier breasts,
And hope to brighter skies !

P. M.

The Growth of the Jury.

The system of trial by jury, whereby the facts of a cause are inquired into and determined by a body of twelve "peers" of the litigants, seems to be a development of English soil. Although there existed in Athens centuries ago a species of trial by jury, in the form of the Dicasteries, it seems to have been an exclusively northern and barbaric institution, unknown to countries governed by the Civil or Roman Law. In fact, when the Civil law was revived and introduced in some of the northern European nations, about the twelfth century, it drove out and destroyed all traces of that institution, which had been said by some authorities to have prevailed in those countries previously.

Whence it came, or by whom it was introduced, is lost in the ages. Some ascribe it to Regner, King of Norway and Denmark; some to Alfred the Great; and still others have various heroes to whom, by virtue of some great feat of arms or polity, they attribute everything that is, or has been, of good consequence to the country. In the Northern European countries there seems to have existed, before the revival of the Code of Justinian, a mode of administering justice by the equals of the contending parties. Of late years, however, a theory has been advanced by legal writers, that trial by jury was not primarily an institution of Germanic peoples, but was a device whereby the ancient Frankish kings, summoning their best and most trustworthy subjects to an inquest, where they were sworn, ascertained through them "the rights of the king, the conduct of his officers, all crimes that threatened the government," and such questions in which the public good was concerned.

Although it may be generally accepted that the jury was purely of foreign origin, the Anglo-Saxons had early adopted a species of it, used chiefly by the Church in its government. But in the year 997, it was provided by a civil ordinance of Aethelred the Unready, King of England, that twelve of the oldest theyns hold moot in each district, inhabited by the Danes, to accuse the guilty and acquit the innocent, thus acting as a modern grand jury in presenting the guilty or innocent, to have their fate determined by the method of trial then in vogue, the ordeals.

With the Norman Conquest, trial by jury was given a fresh impetus. It was not universally put into use. Indeed, it was an exceptional rather than a usual thing in a lawsuit; but we find it used to a great extent by the foreign kings, who needed all the information they could possibly obtain to maintain their position. Their inquiries were mostly in regard to fiscal and financial affairs; and an example may be seen in the Domesday Book of William the Conqueror which was compiled out of the verdicts of jurors.

While it was mostly employed by the king in his own affairs and litigation, he had the power to bestow or direct it in any particular or favored case. In the reign of Henry II. (1154-1189), it had grown to some extent, and the king conceded it to his subjects in certain classes of cases of which the four following were the most noteworthy: (1) the assize utrum, (2) the assize of novel disseisin, (3) the assize of mort d' ancestor, and (4) the assize of darrein presentment.

The first of these consisted in an inquest to determine the jurisdiction over lands devised by the pious to the Church. Over conflicts regarding land of this character, both the ecclesiastical and civil courts claimed jurisdiction, and to determine under what jurisdiction it would lie, it early became the custom to put the question, whether the aforesaid land was a lay fee or alms, to twelve lawful men of the countryside.

The next assize of notice was that of novel disseisin, invented by Henry II. at the Council of Clarendon. Previous to it, when a person was turned out of his land by another, to regain possession thereof, he had to bring a champion to do battle with the champion of the dispossessor; and to regain his land, his champion had to defeat the champion of the holder. But under the assize of Clarendon, the defendant was enabled to decline the trial by battle, and elect to have trial by assize, in which the sheriff was directed to summon four knights of the neighborhood, who, being sworn, in turn chose twelve lawful knights of the county, who were best acquainted with the facts. On their oaths they would determine which had the better right to the land in question. If they all were agreed in their verdict, the case was decided; but if they were not, they were discharged and others summoned.

The third species, *mort d' ancestor*, was somewhat similar to the preceding one, *novel disseisin*, and differed from it, in that it was applied when a tenant died seized of a tract of land, to which his heirs had the right of succession, and a stranger entered on it, in which case an inquest of jurors was summoned to determine the rights of the respective parties.

Finally, the *assize of darrein presentment* was an inquest into the rights of rival claimants to present to a benefice or ecclesiastical living. A jury of twelve lawful men inquired into the question, which of the two litigants "was presented" the last time, and which of them was now entitled to the right.

In all the above cases the use of a jury was optional to the parties, and depended on an agreement between them whether or not they would resort to a jury. But in course of time, it became a fixed rule, that whenever the parties to a suit came to a point at which they were in conflict i. e., when they came to a point which was affirmed on one side and denied on the other, a jury was invariably called in to decide what the real fact was.

As to criminal matters, the early mode of determining innocence or guilt was by ordeal. The nature of the ordeal was that the accused be compelled to tread on hot iron or plunge a limb into boiling water, and on the results and incidents that accompanied these acts, was to be determined his guilt or innocence. It was the custom of the country that all persons who were suspected of crime were presented by twelve men to have their guilt or innocence determined by the ordeal. But in the thirteenth century, an accused person could choose an appeal in preference to the ordeal. This appeal was no more than the putting himself on his "hundred," or district, for trial, which trial was conducted by twelve jurors, who not only determined the case, but also prosecuted and acted as witnesses.

This was a peculiar feature of the ancient jury in all kinds of trials, that it included not only men to adjudge the facts, but also men who were acquainted with the facts of the case. During the War of the Roses, however, the jury gradually shaped itself to its modern form, and the witnesses were gradually separated from the jurors proper. But up to the reign of Henry VIII., it was the common doctrine, that if the witnesses at a trial did not agree

with the jury, the latter could reject the evidence of the former, and bring in a verdict of their own, even if they had no evidence on which to base their decision.

With the disuse of attaints, and the growth of definite rules of procedure, it was established, not until late however, that where a jurymen was acquainted with the material facts of the cause, he should so inform the court, in order that he be sworn as a witness. It was not until near the end of the 18th century that it was clearly laid down by Lord Ellenborough, Chief Justice of the King's Bench, that if a judge in charging a jury were to direct that said jury might be guided by their own knowledge and belief rather than by the evidence of the witnesses, such a charge would be erroneous. Thus the modern form was finally reached, that the jury was to be a body of impartial, uninterested peers of the litigants, whose duty it was to decide the facts of the case according to the evidence of the sworn witnesses, and not by their own knowledge, belief, or opinion.

It was almost invariably the case, that all verdicts of the jury be unanimous. There were some instances, in early times, when eleven out of twelve jurors were sufficient to give a good verdict, but this was rare. This unanimity was, and is yet, the cause of frequent disagreements, and in olden times, when the judges traveled around in circuits, juries that disagreed were frequently not allowed to eat or drink, but by leave of the judges, and might be even carried around the circuit in rough, bumping carts until they reached a verdict.

F. A. WOLF (Law).



Milton's Satan.

Of all the wonderful characters of literature, none is more stupendous than satan, the central figure, (one is tempted to say hero), of Milton's undying "Paradise Lost." The first scene in which satan appears, enables one to grasp almost as much of his character as is unfolded in the course of the whole work. The

appellations that are most appropriate are "proud," "persistent," and "defiant." But the very keynote of his character is struck by Milton himself, when he puts into the mouth of satan the words: "Better to rule in hell than serve in Heaven." Here in a sentence is revealed more of the true sentiments and character of satan than could be expressed in many pages.

Milton's satan can more easily be contrasted than compared with Dante's. The creation of the latter is portrayed with painstaking exactness of detail, giving the reader a definite, mental picture of satan's size, appearance, and surroundings. All is definite. Herein lies the difference between the two masters in the treatment of the same subject. Dante conveys a definite idea of Minos and Inferno, while Milton's Satan and Pandemonium cannot be pictured to the mind with any exactness of detail. They are immensely and indefinitely vast in extent, and undefined as to appearance.

Satan's character, as portrayed by Milton, contains something of the heroic, and the admirable, and is vastly superior to that of his associates and companions in revolt and punishment. Others of the fallen leaders are content to remain crushed and inactive for all eternity. Not so with satan. He rouses the followers from the resting-place where they had ceased their fall of "nine times the space that measures day and night to mortal men." He revives their courage; he instills into their minds something of his own haughty spirit, and they become one with him in vowing eternal hatred and warfare against the Almighty. He consults with them as to the means to be employed in their attempt to regain what they had lost. In preference to open force, they decide upon secret, unrelenting guile, and determine to open their campaign with an assault on the innocence and virtue of the new race, Man, who had succeeded them in the affections of the Creator.

Satan, with characteristic bravery and intrepidity, sets out unattended on his long, difficult flight upward through Chaos to the abode of Man. He eludes the cordon of angelic sentinels that had been stationed around Paradise, he deludes Eve, she sins, Adam chooses to cast in his lot with his consort, and the object of His Satanic Majesty is attained, or rather fairly begun, when

Adam and Eve are cast out of their protected domicile into the exterior world, more exposed than ever before to the attacks of satan and his followers, as, consoled with the promise of a Redeemer, "hand in hand, with wandering steps and slow, through Eden take their solitary way."

F. J. MUELLER, '14.



A Minimum Wage.

[Written for the Monthly.]

Just at the present time with the English people in the throes of a gigantic coal strike, the avowed object of which is the recognition of a minimum wage, a discussion of the question is not inopportune. The subject is not by any means a new one, neither is its agitation confined necessarily to England, but rather is now, and has been, for a long time, in the minds of industrial communities the world over. In our country with the centralization of wealth in the shape of great consolidations of capital on the one hand, and the organization and amalgamation of labor on the other, two giants, as it were, each ruling over different principalities within the same domain, the question must of necessity arise and a settlement be effected, if these two forces continue pulling apparently in opposite directions, the one seeking to increase its profits by way of return for its investment, and the other demanding a larger share of the return for the physical strength contributed to the production sought.

The proper division of this return, some economists contend, is solely within the domain of economics to be worked out and proportioned as the cost of any production might be figured where only natural resources are used and no human effort expended. There is, however, in almost every production, a personal element which must not be forgotten, demanding a standard of measurement higher than a mere merchandise standard and necessitating the application of principles founded upon strict justice. There are some who no doubt will say that there is no such thing as ethics in business practice and theory,

where each side to the contract is left free and no deception is practiced. It is submitted, however, with respect to the wage contract that if each were a little less guided by the pecuniary return and more mindful of strict justice, the problem would be more easily solvable, and with greater satisfaction, to the parties concerned. This would of necessity demand that capital be less jealous of the security money power carries with it, and the laborer less eager to follow the advice of the crafty agitator who frequently spends more of his time and effort recounting labor's ills than in studying the causes and in working out the remedies.

We have those, too, who declare that, because the civil law apparently refuses to permit any restriction upon the freedom of contract, it is contrary to strict justice to interfere with the wage contract, or, in other words, because the law's attitude towards the wage contract is negative, any contract is just and moral if freely made. It must be borne in mind, however, that the State sometimes neglects the moral welfare of its citizens preferring to err on the side of human liberty rather than to promote fair dealing. It is not strictly true, however, that the State has not seen fit to interfere with the wage contract, neither is every interference, within well-defined limits, unconstitutional. Justice Harlan in *Loughner vs. New York*, reported in 198 Supreme Court Reports, page 45, when it was sought by legislative enactment to regulate the hours of labor for bakers to ten hours per day, said, "I take it to be firmly established that what is called liberty of contract may, within certain limits, be subjected to regulations, designed and calculated to promote the general welfare or to guard the public health, the public morals, or the public safety." While this Act was declared unconstitutional, four of the nine Justices dissented, including Justice Harlan, which might lead to the hope that were the same or a similar question brought to the Court now differently constituted a reversal would result. The justice if not the legality of the Act was recognized.

The minimum wage presents itself in two phases, first a personal living wage, and secondly a family living wage. Does strict justice demand a personal living wage and, if so, may it be extended to cover a family living wage? By a personal living

wage is meant "remuneration sufficient to sustain the laborer without reference to the family relation whatever." The advocates of a personal living wage, while they arrive at the same conclusion, do not follow the same process of reasoning, nor do they all admit that natural justice dictates the conclusion. Some look upon it purely from an economic standpoint, contending that society is benefited when a higher degree of efficiency is maintained in its workers. This reasoning is objectionable in the eyes of others because it is based on the assumption that the laborer exists primarily for society instead of society for the laborer. Others base their conclusion on the manifest justice of replacing the expended energy. This has been criticised because a man's energy is made dependent upon his compensation frequently impairing his efficiency. Others reach their conclusion on the "common estimate of what constitutes a just price for work." This is objected to for the reason that it is vague, indefinite, subject to prejudice and likely to be perverted by political, physical and moral influence.

Finally others put it upon "the personal dignity of the laborer involving the inherent right to a decent livelihood." His Holiness Pope Leo XIII. seems to have followed this last-mentioned course of reasoning. In His Encyclical on the condition of the working classes, he says: "A man's labor bears two notes or characters. First of all, it is personal inasmuch as the exertion of individual strength belongs to the individual who puts it forth employing such strength to procure that personal advantage on account of which it was bestowed. Secondly, man's labor is necessary, for, without the result of labor, a man cannot live and self-preservation is a Law of Nature which it is wrong to disobey. Now, were we to consider labor so far as it is personal merely, doubtless it would be within the workman's right to accept any rate of wages whatsoever; for in the same way as he is free to work or not, so is he free to accept a small remuneration or even none at all. But this is a mere abstract supposition. The labor of the working man is not only his personal attribute but it is necessary, and this makes all the difference. The preservation of life is the bounden duty of one and all and to be wanting therein is a crime. It follows that each one has a right

to procure what is required in order to live and the poor can procure it in no other way than through work and wages. Let it be then taken for granted that workman and employer should as a rule make free agreements and in particular should agree freely as to the wages, nevertheless there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely: that remuneration ought to be sufficient to support a frugal and well-behaved wage earner."

Upon receipt by the world of this authoritative treatise the question naturally arose. Does the phrase "to support him in reasonable and frugal comfort" used elsewhere in the Encyclical justify a family living wage? Those who sought to extend it to a family living wage offered in support of their contention the paragraph "If a workman's wages be sufficient to maintain himself, his wife and children in reasonable comfort, he will not find it difficult—to put by a little property." Cardinal Zigliara answering unofficially a communication addressed to the Holy See asking whether an employer would do wrong who paid his men a wage sufficient for personal maintenance but inadequate to the needs of a family, replied "that the employer in question would not violate justice, but that his action might sometimes be contrary to charity or to natural justice." With this view of the question, all Catholic writers agree from a standpoint of the moral obligation, but they are not in accord that the obligation falls under the head of strict justice.

Cardinal Zigliara's position, in the opinion of Father Ryan, an eminent writer on Economics in St. Paul's Seminary, is based on the proposition that when a relation of equality exists between the labor performed and the compensation received, the demands of justice are fully satisfied, and this condition is verified when the laborer is paid merely a personal living wage. This, Father Ryan asserts, is nothing more than a different interpretation of the principle of equivalence fixing the equality between the compensation and the laborer's welfare instead of between the things exchanged—labor and pay. The Cardinal admits, however, that consideration must be given to the personal element in the work, the human doer, as it is sometimes called. Assuming then that allowance is made for the dignity of the man who produces the

work and that there should be an equality between the compensation and the laborer's welfare, why should this equality stop short of the laborer's welfare outside of the marriage state?

Are a man's legitimate needs confined to those that barely sustain his life and replace the energy which he has used in dispensing his labor, or do they comprehend a reasonable living in an environment commensurate with his natural instincts and inclinations? Surely, if man's compliance with nature's first law entitles him to a decent livelihood, it is not contrary to strict justice to say that a decent livelihood admits of the exercise of those faculties with which he is endowed and the attainment of those things to which, by his very nature, he aspires. As Father Ryan well says "Self-preservation is undoubtedly the first law of Nature, but if the experience of the human being is any criterion, self-propagation is the second." At least, it is "the expression of man's primary and strongest instinct." The life of the celibate is indeed a high one, privileged, except in rare instances, only to those gifted by God with a religious vocation. It follows, therefore, that to the average man celibacy is not normal and, if it is not normal, it is not just nor conducive to his moral as well as his physical welfare to compel him to live in that state. The only other state, then, for him is the marriage state. But to live in that state is to bring into the world children whom instinct as well as the moral law impels the husband and father to protect and support, necessitating a greater outlay. Therefore, inasmuch as the marriage relation brings upon the husband and father additional burden, and as that state is necessary for his normal self-development, it follows that his compensation should be sufficient to support him in that state and to enable him to bear his additional burden.

To conclude without determining in some way just what a family living wage should be is to leave the subject perhaps without an intelligent conception. The question naturally arises, can a fixed estimate be made with any degree of accuracy? In terms of money, it is obviously difficult, due to the fact that money does not always have the same purchasing power, nor is the purchasing power at one time the same in all localities. It is possible, however, to specify with some degree of accuracy the

needs of a family, and once having done so, it is logical to conclude that a sum insufficient to meet these needs is below the minimum. What then are family needs? These are divided into two classes, the objective or natural, and the subjective or acquired. The objective or natural are such as food, drink, shelter, etc. The subjective or acquired are such as are sanctioned by habit and custom and now looked upon as essential. For example,—the laboring man in our country might just as well, as is frequently done in Europe, wear his working garments to his place of worship or amusement, yet this mode of attire is not conventional according to our estimates and, therefore, it is not right or in accord with justice to compel him to appear so garbed, thereby ignoring needs which his more prosperous brothers have sanctioned.

The family needs then include the acquired as well as the natural, and may be enumerated as follows: First, food, clothing and shelter for the laborer and family until the children are old enough to become wage earners. The children should be maintained at school until the age of 16 at least. The wife should not be obliged to engage in any other labor than the household. The food should be "sufficient in quality, quantity and variety to maintain the laborer and family in a normal condition of health and vitality." He and his family should be clothed in conformity with the reasonable requirements of comfort providing in this latitude for summer and winter, and the usual holiday garment. His shelter should conform with the sanitary requirements of health and comfort, including at least five rooms, one for the parents, one for the male children and one for the female children, two for other household purposes. The house of course should be provided with suitable furniture and cooking utensils.

Second, in addition to these constant needs, there are others termed intermittent such as provisions against accidents, sickness and old age.

Third. There are mental and spiritual needs chief of which are a moderate amount of amusement, an occasional holiday, with recreation, education, newspapers and books and membership in one or two beneficial societies or labor unions.

When a sum sufficient to meet these needs is paid, providing it is judicially used, it is submitted that strict justice will have been complied with; that the individual will be better off physically, morally and mentally, and that a higher degree of efficiency will be obtained beneficial to both worker and employer.

J. E. LAUGHLIN, Esq.



The Nursery Classics.

The same century that declares Santa Claus a myth, designed to fill the youthful mind with falsehood, is condemning Mother Goose as a nursery witch who deserves to be burned at the stake, and telling us to banish from the literature of childhood all the little tales that begin with "Once upon a time," that 'open sesame' to the gates of Fairy-land. True, the tales and rhymes of the nursery are more or less imaginative, but they are not without their apology. The wonder ball unwinds fast. The prosaic side of life comes soon enough. Surely we need not begrudge childhood the few radiant years when Fancy's enchanting glamour is spread over everything,—when the moon is really made of green cheese, each flower is the home of a dainty fay, and the genial spirit of Christmas love and good will is personified in the person of a generous old gentleman.

Besides, nursery rhymes have an historical tinge and a substratum of truth underlying them. Old King Cole was a very ancient British sovereign. Jack Horner is identified with the time of King Henry the Eighth. Humpty Dumpty, a bad and bold baron, is said to have lived in the days of King John. The jingle about lank and lean Jack Sprat goes back to an actuality of three centuries ago. It is a hundred years since the original verse about Mary and her Little Lamb was written by a boy student at the same Massachusetts school attended by Mary and her devoted pet. And though nursery tales are more imaginative than nursery rhymes and have their origin mostly in the ancient myths of the glowing South, the mysterious East, or the Scandinavian North, yet they, too, are historically colorable. It is well

known, for instance, that Cinderella was really an Egyptian maiden. Tom Thumb carries us back to the age of King Arthur and the Knights of the Round Table, when very small dwarfs were kept as pets and playthings by the wealthy. So, too, the pathetic story of the Babes in the Wood is founded on an actual crime committed in the fifteenth century.

Moreover, Mother Goose has much wisdom under her pointed hat. The tales that we learned while climbing a friendly knee, the songs that we sang long ago to tunes played with tiny fingers against the window-pane, have more meaning behind them than most of us credit them with having. If Little Boy Blue had not been asleep under the haystack when he should have been watching the sheep and cows, the former would not have got into the meadows and the latter into the corn-fields. If the dog had not been so intent upon watching the silly sight of the cow jumping over the moon, the dish, which probably contained his dinner, would not have had a chance to run away with the spoon. These things obliquely hint that if people would only attend to their duties, misfortune might be prevented. On the other hand there are some people who go to such extremes in doing their work, that, like the old woman in the ditty, they would "sweep the cob-webs off the sky," if they could get high enough. Then there is Yankee Doodle, who is the essence of conceit. We can almost see the proud toss of his head as he sticks that famous feather in his hat. Little Jack Horner sitting alone in a corner eating his Christmas pie, furnishes us with an example of selfishness. He is thinking, not about unfortunate little boys who may have no pies to eat, but only of what a brave boy he is to pull such a fine, big plum out of his pie. Now Yankee Doodles are by no means rare to-day, and there are many Jacks in many corners all over the world looking for the big plums in political pies. And then, also, there is Mother Hubbard whom we ridicule, perhaps, for allowing herself to be the slave of her little dog,—just as if she were the only woman who has succumbed to the fascinations of a poodle.

Dragons and other monsters and their heroic slayers are sometimes regarded as absurd. But is not vice a monster which we all should slay? Who has not had to meet his dragon? The

story, too, about the rainbow treasure may be called absurd, but we are proving its wisdom every day. As children, we pursued the prismatic arch to get the treasure, which we were told, lies buried at its base, only to find it farther away. In later life, we credit still the nursery story, for "when Hope spans radiant our tearful skies," we hasten to where we are told Content, the treasure, is, only to find it ever flying our reach. To-day, too, there is a chasm between alley and avenue, the oppression of labor by capital, and while the king is in his counting house, counting out his money, and the queen in the parlor eating bread and honey, the maid is in the garden, working, and in danger of the blackbird, that fit symbol of the evil, pecking off her nose.

While some nursery classics symbolize great truths, others are directly didactic, of which "How doth the little Busy Bee" is a familiar example, as is also the very alphabet of Mother Goose, A was an apple pie, B bit it, C cut it. Some nursery classics, too, teach the overcoming of evil by good or touch the delicate fibers of feeling. "I would not give one tear shed over Little Red Riding-Hood for all the benefit to be derived from a hundred histories of Jimmy Goodchild"—a sentiment of Sir Walter Scott. And how pangful to the little heart when childhood hears for the first time the account of a murder—the killing of Cock Robin! And lastly, even the rhymes that do not readily lend themselves to interpretation are not without apology, for they have assumed many wise variations to be found in the newspapers and elsewhere, especially the immortal verse about Mary and her pet.

" ' Mary had a Little Lamb,'
And from that carcass small
Have ninety million parodists
Carved meat enough for all."

In view of all this, then, we need not fear to rehearse for another generation the same old tales and rhymes of the nursery, for we shall miss one of the subtle charms of life, if we have not the hand of a little child to lead us now and then into Wonderland, and we are indeed dull, if we cannot spell out for ourselves wisdom and meaning in the tales that nurses tell to listening little ones huddled round the cosy hearth on winter evenings and in the songs that mothers sing by the cradle-side to hush their babes to sleep.

M. J. HEGGERICH, '14.

Prayer of a Priest's Little Brother.

Jesus, I am near Thee now—

“Father John” is nearer still:

Low before Thee I must bow;

He can hold Thee, if he will.

In that morning's silent hour

When the elevation's o'er,

What a strange, mysterious power

Shines through him, so weak before !

Well I know, those hands, that smelled

Fragrant with the oil, last May,

Have to-day a moment held

Thine own self, our Life, our Way.

Oh, I'm yearning, Jesus dear—

Scarce I own desire so bold—

That, some day, in joy and fear,

My hands may that Treasure hold.

Jesus, when I walk along

Near him, each communion day,

Oft I see, amid the throng,

Looks that deepest love betray.

All unconscious of my gaze,

Longing eyes are bent on Thee.

Thou art good to me: to these

Art Thou dearer than to me?

Innocence grows doubly fair;

Stalwart youth and tottering age

Are alike transfigured there—

Such a joy Thy calls presage.

In my childish heart there glows.

Yearning deep to spread that feast

Unto others, as *he* does—

Lord, *I*, too, must be a priest !

J. F. M.

Phidion and Callides.

[Freely translated from a fragmentary document recently unearthed at Ephesus. The caligraphy would seem to indicate that the author was a youth of the pre-Alexandrian era.]

I stood in the beautiful vale of Priene, through which runs the little stream Meander, about twenty miles south of Ephesus.

It was a gustful day in late Spring, and Apollo's chariot sped on its way across the azure sky. The Meander lay sparkling in the sunlight. Looking athwart its banks, I beheld an old man standing by a splendid mausoleum and reading this inscription blazoned on its side:

THIS MAUSOLEUM WAS ERECTED HERE
IN MEMORY OF PHIDION,
BY CALLIDES, WHOSE LIFE HE SAVED.

"Why, what meaneth this?" I asked of the stranger, whose name was Perinthus.

"What!" he exclaimed in surprise, "hast thou never heard the story, sir? Why, 'tis as old as yonder hills themselves. Listen, I will tell it thee."

So we sat down on the moss, and for an hour the mellow tones of his voice and his graceful gestures held me entranced, as he told the story.

It was at the end of the 39th Olympiad, at the outbreak of the Peloponnesian War, that a strange plague visited Athens; it was carried to other Ionian cities, and swept away thousands of people. The Oracle of Delphi was questioned, and the mysterious answer received* was generally understood to mean that two of the most beautiful maidens of the twelve Ionian cities,—Ephesus, Miletus, etc.—must needs be sent to Sparta, and the plague would away. The lots cast determined that Ephesus, the first city mentioned, should send the two maidens to Sparta; upon Harpagus, a priest of the Temple of Diana, devolved the duty of choosing them.

Now it so happened that Harpagus was a rascal. He loved

*The student will be interested to find in this narrative confirmatory evidence of what his History tells him about the nebulousness of the answers of the Oracle. Cf Richardson, "Delphi, the Sanctuary of Greece."

Callides, a virgin in the service of the Temple of Diana, and she had refused him once. He determined to ask her again; "If she refuse a second time," he muttered to himself, "she shall go to Sparta; for who in Ephesus can equal Callides in beauty?"

That evening he met Callides coming from the temple, after tending the sacred fires that burned before Diana. He asked her again, and again she refused him, for she had plighted her troth with a young man named Phidion, who had just returned victorious from the Pythian games. He was of noble lineage and traced his descent from the great Achilles, who fought under Agamemnon before Troy. Callides went to Phidion and recounted to him all that Harpagus had told her, and his threat to send her to Sparta as an offering. "By all the gods on high Olympia!" exclaimed Phidion angrily, "who could think of such villainy? Oh! what would I not give to run a good sword through him!" Fear of being accused of impiety, however, restrained the brave fellow from open opposition to the plot.

The fatal moment arrived, and the two maidens, Callides and Eunoea, were to sail for Sparta. Phidion approached the leader of the party and courteously said, "I would also take passage on your swift trireme."

"Wherefore this strange request?" demanded the leader.

"I would see Zeus, sir" (for in those days it was considered a great misfortune to die without having seen the statue of Zeus at Olympia).

"Very well! There is yet room for thee, sir," was the reply.

Harpagus, who was present, remonstrated, but was quickly silenced. Phidion was to go.

Favorable winds and strong-armed oarsmen quickly brought the trireme over the Aegean Sea. The expedition was now in Laconia, and some twenty miles from Sparta. So near, and Phidion had sworn that under no circumstances must Callides reach Sparta!

About the middle of the afternoon the party was attacked by a swarm of locusts.* In the confusion, it was broken into three rousps of four or five each. Phidion looked about for Callides, and at last saw her. He drove up to her chariot, lifted her out

and placed her on his horse. Away leaped the charger with his double burden, the rest of the party in pursuit. At last Phidion stopped his horse, let Callides slip gently to the ground, and turned to show fight. He used his long spear effectively on two of his assistants, and, when that broke, he drew his sword and charged the remaining three. One more fell, and the others turned and fled, leaving Eunoea also behind them. Bleeding from three-and-twenty wounds, he slipped from his horse's back and fainted.

Callides and Eunoea tenderly dressed his wounds, and they remained on the plain till the morrow, but no longer, for the news of the fight had been carried to Sparta and a reward was offered for their capture. In the guise of three pilgrims to the Temple of Diana, they made their way back to Ephesus, where they were welcomed as if they had risen from the dead. Thou mayest rest content, sir, Phidion paid Harpagus back for his villainy !

As to the reward,—and a reward it was !—Callides gave him herself in marriage. And when he died, she had this mausoleum erected to his memory. This is the story of Phidion and Callides.

EDWARD A. HENNESSY,
Freshman Scientific.

* The document is somewhat blurred here; but our translation would seem to be the best.



'Tis What We Are.

What we appear doth not with us depend,
But what we are, depends upon ourselves;
And where our footsteps lead, where we doth wend,
Brings us to that we seek, or else repels.

Fortune is not in time, nor place, nor things,
But good or bad, is in man's self alone;
'Tis only when the metal's true, and rightly rings,
We find the best and sweetest of life's tones.

Theo. Morgan, (' Neath Alien Skies)

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EDITORIAL.

New Era for the Public Schools of Pittsburgh.

Professor Heeter's program for the public schools of Greater Pittsburgh is an interesting one. His arrival in this city seemed to begin a new era. It was marked by an immediate determination to reform and reconstruct a system which many considered excellent. The plans as outlined by the new superintendent are many and far-reaching, and their realization will necessarily be effected gradually, but all eyes are directed towards the new management in eager anticipation of results. Not a few Pittsburghers have been awakened by the change, and have very properly inquired into conditions to ascertain the cause. Is it possible that during all these years, the public schools have

fallen short of giving to the children the education necessary to fit them for life? or, on the contrary, are we entertaining a movement more consistent with progress, and more in harmony with the vast appropriations hitherto squandered by ward school boards?



The Struggle for Political Supremacy.

The race between Mr. Roosevelt and President Taft for the Republican nomination, is attracting the attention of the whole country. It is interesting to see the Colonel, invigorated by his journey through Africa, and his subsequent reception at the hands of the secular crowned heads of Europe, going from state to state, in an effort to overthrow the man whom he recommended before his departure, as the best friend of the Roosevelt policies. The amorous salutations, "dear Will," and "dear Thoodore," so frequently employed in their correspondence, are entirely too fresh in our memory to realize fully that time has brought about such a wonderful change in friends. The incidental reproaches of campaign work are lacking, but each is trying with a vengeance to gain supremacy. The affair is peculiar for the reason that both contestants have held the reins of our Government. At present, it seems to be a pity that the amicable relations previously existing between them should be destroyed, and that the nation should have to suffer the disagreeable features of such a novel and bitter political campaign.



The Recall.

One of the main issues in the platforms of the progressive elements of the Republican and Democratic parties, is the Recall. For some time, the problem has agitated the public mind on account of the alleged subserviency of judges and other public servants to capital. Not infrequently has occasion been given for this charge by the courts in the unequal punishment imposed upon offenders among the rich and poor. Evidently, then, the populace is not unjustified in raising its voice in protestation, and

in clamoring for some remedy to curb the unjust discrimination in the administration of laws to which all are subject. But, to us, the question has arisen, whether the Recall, with all its features, will supply a remedy that will assure reform, and still not entail results which the people will regret. It was James Madison who remarked: "There are particular moments in public affairs, when the people, stimulated by some irregular passion, or some illicit advantage, or misled by the artful misrepresentations of interested men, may call for measures which they themselves will afterward be the most ready to lament and condemn." Perhaps, the wise Virginian has here given us the best advice for the settlement of the present controversy. The apparent bad uses that could be made of the Recall by Socialists and agitators, must be considered carefully, even though the good points of such a device far outweigh the evil ones.

E. J. M.



Law Notes.

On February 5th, 1912, the second term of the initial year of the Duquesne University Law School began. The classes have progressed at a satisfactory rate, some subjects having been already completed and final examinations given on them. J. C. Bane, Esq., esteemed member of the Allegheny County Bar, began his course of lectures on Domestic Relations on February 23rd, while Wm. H. Lacey, Esq., commenced his course on Criminal Law about the beginning of the month. Common Law Pleading will also be taken up shortly under J. E. Laughlin, Esq., Vice Dean of the School.

In February the first debate of the Law Students' Society was to have taken place, but owing to legal holidays, it was postponed to March 11th, 1912. In the evening of that day, the Society met in the library of the Law School. The subject of the debate, which was known only to the debaters in order to arouse greater interest, was announced by Vice-President H. E. Thomas, who presided, as follows: "Resolved, That the initiative, referendum, and recall should be established in the several

constitutions." F. W. Ries began the debate for the affirmative. He dwelt on the political unrest of the country, and contended that the fathers of the Constitution, in drafting that instrument, took into consideration the isolation and ignorance of public affairs among the people; but, that the advancement made in industries, modes of communication and knowledge fully warranted an enlargement of the control of the citizens over public officers and legislation in the nature of the initiative, referendum, and recall. E. M. Murphy of the negative followed. He stated that a country should not change its constitution and government on an impulse and rashly place it wholly in the hands of the fickle people. The gist of B. J. McKenna's argument for the affirmative was, that the initiative, referendum, and recall would not endanger government, but merely make it more popular. The honorable president of the organization, J. G. Meyer, wound up the debate. He denounced in vigorous language the initiative, referendum, and recall, and attributed these expedients to the efforts of demagogues, stirring up the people to discontent, and inciting them to precipitous changes of government for which they are altogether unfit. The debate had been so well contested, that Chairman Thomas granted each contestant three additional minutes to rebut their opponents.

AFTER the debate ended those present were called upon for general discussion. F. D. McCloskey, Esq., commented upon the decision of the Society in adopting debating as a regular feature, which, along with the moot court, he said, would prepare law students for practical work better than any other possible means. Wm. H. Lacey, Esq., then made a scholarly address on the subject matter under discussion, and was followed by Vice Dean J. E. Laughlin, who likewise spoke on the initiative, referendum, and recall. At this point, the Rev. P. A. McDermott, C. S. Sp., arrived. He had been delayed by an engagement, but was immediately called upon for a speech. He responded with a neat little address on the subject matter under discussion from both a practical and philosophical point of view. Short, but appropriate, addresses were also made by Messrs. Henry J. Gelm, T. F. Dougherty, F. B. Cohan, and P. J. Friday.

OWING to the debate, the regular meeting of the organization was postponed to March 26th. At this meeting it was decided to make the debates more frequent, and, consequently, they will occur regularly each month. The next one will take place on April 22nd, on the following: "Resolved, That all incomes above five thousand dollars should be taxed." Mr. F. B. Cohan will handle the affirmative and Mr. H. J. Thomas the negative. In order to make the debates as beneficial to the participants as possible, the Rev. P. A. McDermott, C. S. Sp., has been unanimously acclaimed censor of debates; and, in pursuance of this purpose, he has begun to devote a short period of each of his weekly lectures to the subject of argumentation. Meanwhile, the organization has adopted the name of "Duquesne Law Club."

THE Easter vacation at the Law School was short this year. It commenced on April 4th, and ended on Wednesday, April 10th.

F. A. W. (Law).



ATHLETICS.

With the presence of Spring and the consequent warm weather baseball in the University has begun in earnest. All the conjectures that have been hazarded concerning its prospects during the past few months have been thrown aside now that an opportunity is given to see the players in action and to determine their true worth. And judging from the form already displayed by the team, there is every reason to hope that this season will be one of the most successful ever enjoyed by a 'Varsity nine.

At a meeting of the Athletic Association held early in the year it was decided to place only three teams in the field, the 'Varsity, the Freshmen and the Minims. At first there was some doubt as to the advisability of having a second team, but it was afterwards agreed that one should be formed, but under different conditions from those which existed in former years. In past seasons it was the custom of the Freshmen team to be entirely independent of the 'Varsity, but at present this has been

completely done away with, and it is the aim of the management to effect a closer relation between the two teams. There have been several objects in this, chief of which is to enable the 'Varsity to draw upon the second team in case of any emergency. Also another purpose which the management had in view was that this arrangement would readily permit the playing of many practice games, which would result in a mutual benefit to both nines.

This year the direction of the 'Varsity is entrusted to Mr. Wise, who will act in the capacity of both manager and coach. At a formal call for candidates issued a few weeks before the Easter vacation about forty men responded. After a few preliminary practices the squad was reduced to less than half that number. All those remaining were given a thorough try-out and much difficulty was experienced in selecting the team due to the fine showing made by many of the candidates. However about two weeks ago the final selection of 'Varsity men was made by Coach Wise and the regular line-up of the team determined upon. Practice is now being held daily and nothing is being left undone to have the boys in perfect condition for the opening game at Youngstown, April 20. It was intended to open the season with Wheeling Central League team the Saturday previous, but this game had to be cancelled on account of wet grounds.

If consistent work is going to gain anything for the team, we may readily predict a great season, for previous to the recent warm weather the boys had to go through daily systematic workouts in the "gym." The result was that when the time for outdoor practice came all were in fine condition and it required only a few short weeks to get down to real playing form. At present Coach Wise is bending forth all his efforts to instruct his men in the inside workings of the game and also to develop them in base-running. Batting practice is also coming in for a great share of attention, as it is the aim of the coach to be as strong in this department as possible.

The following players have been named as regular members of the 'Varsity: Wise, Joyce, Hayes, Gallagher, Egan, Meehan, McDonald, Clagherty, Baumer, Blatchie, Mahoney, O'Connor, Korpanty and Heinrich.

In the catching department Joyce will be found as regular receiver. His ability has already been demonstrated and his presence behind the bat allays all fears regarding the backstop position. He will be ably assisted by Korpanty and O'Connor. Korpanty will also be found in the out-field.

The infield with Hayes at third; Gallagher, short; Claugherty, second; and Wise, first, presents one of the fastest combinations of which the 'Varsity can boast for many years past. Great things are expected of all these men both in fielding and stick work.

Egan, Baumer and McDonnell will take care of the outer garden; all of them are sure fielders and can be depended upon with the willow.

The pitching is, without a doubt, one of the strongest departments of the team and is greatly improved over that of last year. Meehan and Blatchie are expected to do the bulk of the twirling while Egan, McDonnell and Mahoney will often be called upon to take their turn in the box. Wise will not pitch unless when necessary.

The schedule this year calls for an unusually large number of games, most of which are very important, so that once the season has begun, the members of the 'Varsity will be a busy lot. All however have expressed great confidence in the team and are very enthusiastic over its prospects. It is intended also to hold a mass meeting of the students in the near future at which plans will be laid for some systematic rooting which will take place at all the important games on the schedule.

Freshman.

After the selection of the 'Varsity men had been made known the coach immediately set about to form a second team from the remaining candidates. This was not a very difficult task as a good estimate of each man's ability had been obtained while they were trying for 'Varsity positions.

The following were chosen after a few preliminary practice games: Travers, c; Carlin, 1st; Criste, 2nd; Snyder, 3rd; Groff, s. s.; Mueller, r. f.; Haber, m.; Welsh, l. f. and p.; Spinneweber, p.; Burns, Kaedy and Ellinger, substitutes.

The team will be under the direction of Mr. Rowe, who is now busy getting his men in shape for the first game which will not take place until the 'Varsity has opened up its season at home. An attractive schedule is being arranged which will include many of the best high school and other scholastic teams in the Pittsburgh district. There is every indication that the team will be a great success and that it will again sustain its great records of former seasons.

Minims.

The Minims are already in line for the premier baseball honors of their class and hope to eclipse their great record of last year when they went through the entire season without a single defeat. In view of this great achievement they justly claimed the Midget Championship of Western Pennsylvania, and they are out again this year with the determination to sustain this title at all costs.

To a call for candidates issued a few weeks ago, about 30 young men responded. Preliminary practice has already been held and the squad is being gradually thinned out as the season advances. From last year's nine only Daschbach and Morrissey remain. These two however constitute the main battery of the Minims and with them in the fold a great team is expected. Connelly, a new man, has been playing a great game at short and seems to have that position cinched.

The management of the team is again entrusted to Father Baumgartner who can boast of so many successful teams in the past. He is at present busy arranging a very attractive schedule which will embrace many of the fastest amateur teams in the vicinity of Pittsburgh.

The University can now boast of a league of its own. At a recent meeting a class was formed of the following teams: Seniors, Sophomore, First Ac., Second Ac., Commercial and Scientifics. A schedule has been arranged and the games are to be played during the noon hour. Much interest, enthusiasm and rivalry have already been manifested in the games, and this augurs well for its success.

Handball League Formed.

At a meeting held at the P. A. A. Clubhouse the Pennsylvania Amateur Handball League was formed. Six clubs were represented, as follows: P. A. A. by J. J. Flannery, Jr.; Carnegie Athletic Club of Braddock, by F. J. Cartwright, J. J. Cosgrove and H. E. McBride; Westinghouse Club of Wilksburg, by H. H. Provin; Fort Pitt A. C., by Albert Loeffler, Jr.; Duquesne University, by George P. Angel and John V. O'Connor. All of the clubs represented at the meeting joined the League, and the first match will be played this week.

Since handball has always been a favorite sport on the campus we feel confident that the University team will spring a surprise on their rivals and show them some fine points of the game.

EDW. A. HEINRICH, '14.



Alumni Notes.

MARTIN J. BRENNAN, '08, has received Subdeaconship at St. Vincent's Seminary, Beatty, Pa.

THEODORE SZULC, '10, while enjoying the best of health, is applying himself very assiduously to his studies at St. Mary's Seminary, Baltimore, Md.

CHARLES A. MAYER, '09, received the order of Deaconship and is now looking forward to the happy day in June, when he will be ordained priest at St. John's University, Minn. Although far away from home Charles never forgets to send an occasional note to his *Alma Mater*.

JAMES J. HAWKS, '11, states, in a recent letter to the University, that his sojourn at St. John's University, Minn., has been both eventful and pleasant. He is enjoying good health and is making progress in his studies. The following is an extract from a recent letter: "Judging from the MONTHLY, and from what the boys tell me in their letters the new University is making great progress, and of course this is very gratifying to me,

not only because I am desirous of seeing my old school take her proper place in the academic world, but also because a Catholic University is certainly needed in Pennsylvania."

MR. BERNARD MCGUIGAN, '08, will shortly receive the order of Subdeaconship at St. Mary's Seminary, Baltimore, Md. He will most probably be ordained priest in June.

MANY of the older boys will rejoice to hear the glad tidings coming from Chevilly, France, that Revs. F. Symmierski, C. S. Sp., A. P. Johns, C. S. Sp., A. F. Wingendorf, C. S. Sp., Leo J. Zindler, C. S. Sp., and J. Roehrig, C. S. Sp., are all "beginning to scent, in anticipation, the briny breath of the sea." They are anxiously awaiting the moment when they will begin their work as priests of God. Rev. J. Roehrig, C. S. Sp., says: "Three years have almost elapsed since I quitted the States. Although my sojourn in France was, and is still, a most pleasant one, I shall not regret to leave this country in three months' time. I am anxious to get into action among people for whom I can do some good. Who these people will be, for whom I am to labor, depends on the announcement of July 14th."

REV. LEO J. ZINDLER, C. S. SP., writes the following: "In four months it will be the turn of five Americans to begin their work as priests of God. It is indeed but a short time of preparation for such a noble and holy work. Next year there will be only one, but we hope this number will increase from year to year, and that the good God may increase the laborers in His vineyard. No doubt the work of the Congregation in the States is rapidly progressing and the articles in the MONTHLY are proof of it. But oh! five only to aid this noble work! Would that this five were doubled, yes, even tripled!"

REV. F. SZMMIERSKI, C. S. SP., tells us that, on the 21st of March, Messrs. Kolipinski and Carroll passed their examination for the B. A. degree, at the University of Fribourg.

MR. E. MCGUIGAN, who is also at Chevilly, France, informs us in his letter that he had the great happiness to receive the Subdeaconship on March the 2nd. He states, "A few months and I shall be alone here, the "Last of the Mohicans," as the

Americans call me, but I am full of courage and hope, for with the aid of your prayers and theirs, I need not fear."

ALBERT J. LOEFFLER, '97, in company with John S. Ferguson and Edward Schreiner, Attorneys at Law, announces the removal of their offices to Rooms 808, 809 and 810 Frick Building. Mr. Loeffler received the LL. B. degree in 1900 at the Catholic University, Washington, D. C., and received the M. A. degree from Duquesne University in 1906. He has our best wishes for success in his new location.

JAMES L. CURRAN, 1906-'07 has notified his many friends that he is a candidate for Legislature from the Sixth district. We hope his efforts will be crowned with success.

ON Wednesday, April 10th, Mr. James Brady, who is now a vaudeville actor of note, but who was athletic director and baseball coach in 1896, visited the University and entertained the students and faculty for some length of time with his catchy jokes and monologues. That he was a real treat was evident from the repeated outbursts of laughter and applause.

A SHORT time ago we received quite an unexpected visit from Mr. William McFadden, '03, who graduated with high honors in the School of Commerce. Since that time he has been very successful in his chosen avocation among the oil fields of Indiana, where he is assistant general manager of the Pure (Independent) Oil Co., whose President is Mr. Michael Murphy, of Philadelphia. This Company, he tells us, has been for some time past, even prior to the recent decision of the United States Supreme Court, the chief rival of the great Standard Oil Co., in the territory of Illinois and Indiana. Its central office, or headquarters, in the latter State is at a small town called Oakland City, which, although not much of a community, has every prospect of becoming a place of some importance being in the midst of a large coal-mining section, as well as of a great corn country. It has one great draw-back for a graduate of Duquesne University in the fact that it has no Catholic Church. But our old friend, Will, thinks nothing of driving regularly every Sunday to Princeton, which is twelve miles distant. East of Oakland City, about

twenty-five miles away, there is a beautiful farming country settled entirely by German Catholics, in Dubois County, making up three fine congregations under the spiritual care of the Benedictine Fathers. Evansville, the second largest city of the State, is twenty-five miles south, and is well supplied with churches and schools for the numerous and growing Catholic population chiefly of German parentage. It is a fine, handsome city, with large buggy factories contributing to its prosperity and reputation. We wish continued success to Mr. McFadden, who, though still young, is a hustler, as appears from the interest he takes in the establishment of a Drilling Tools Supply Co. in the small community in which he has taken up his residence.



EXCHANGES.

In recognizing the excellent spirit which our fellow journalists display by extending monthly to our sanctum their respective literary efforts, we deem it necessary to call attention to the fact that the exigencies of space from other departments of the MONTHLY have made it a rather difficult matter to properly criticise in time and place the merits or demerits of the numerous issues at hand.

Among the many college papers that enter our sanctum the *D' Youville Magazine* is deserving of special mention. In it we find a happy combination of essay and story, all composed in a meritorious vein. "The Epicureanism of Horace" and "Cicero, the Moralist" among the essays in the winter issue, give a brief insight into the writings of two of Rome's greatest authors in the line of poetry and prose, "The Dream God" and "The Butterfly" are worked out in happy style. The spring issue is up to the standard previously maintained throughout by the magazine.

St. Mary's Messenger, Monroe, Mich., wears a pleasing aspect throughout its pages. A brief account is given as to the necessity of classical studies with regard to a Liberal Education.

While recognizing the fact that fiction plays an important

part in journalism, it does not seem in the least advisable that the major portion of an edition should be devoted to the works of creative genius, and almost obliterate the essay which may be of greater educational value. In the *Fleur de Lis* for January, the tendency to excess in short story writing is exemplified. The stories in themselves are interesting but the number of them leaves little room for more serious matter.

An instructive serial, current in the *Notre Dame Scholastic* during the winter issues, was an engaging question on "American Journalism."

The January *Mountaineer* exhibits some interesting reading. The two essays, "Socialism" and "The California Missions" are above *mediocre* in point of composition. Though the stories are carefully written and well worked out, nevertheless the "modus operandi" is the ubiquitous and hackneyed plot of a happy pair terminating their romance in eternal bliss.

Among the other magazines and papers there are some interesting and instructive compositions. We acknowledge the following: *The Solonian*, *St. Ignatius Collegian*, *Central College*, *Viatorian*, *St. Joseph's Collegian*, *Normal Review*, *St. Vincent's Journal*, *The Dial*, *Nazarene*, *Loretto Magazine* and *The Lorette*.

LAPPAN, '12.



OBITUARY.

On April 11th, 1912, Ella Maloney, sister of Archie Maloney, of the Second Academic, died of bronchial pneumonia. She was exceptionally bright for her age, eleven years and seven months. Holy Mass was celebrated at St. Mary's Church on the fourteenth, and interment took place at St. Mary's Cemetery.

On Holy Thursday evening the dress of little Henrietta Folan caught fire from a stove; her sister, Marie, hastily threw a blanket about her, but in vain, for God needed her, and on Good Friday

at twelve-thirty P. M. called this girl at the tender age of twelve. She attended the Mount Mercy Academy whilst her brother, Thomas, has attended the University since September as a student of the Grammar class.

F. S. CLIFF, '12.

College Notes.

Debates.

Following are some of the recent debates by the higher classes and the names of the appointed speakers:—

Resolved, That The Initiative, Referendum and Recall should be introduced; C. J. Mahony, J. J. Lappan, A. J. Briggs, J. N. Hayes and E. J. Misklow.

Resolved, That Fagging should be introduced into the American colleges; W. W. Schmid, J. R. Lavelle, V. V. Stancelcwski, W. C. Fielding and C. Sunseri.

Resolved, That The World is growing better; E. A. Heinrich, J. A. Burns, H. M. Connelly, J. R. O'Keefe and E. E. Goralski.

Resolved, That The power of the Press should be extended; W. C. Heimbuecher, F. W. Joyce, J. Urlakis, J. N. Diegelmann and V. V. Stancelewski.

Resolved, That Chinese labor should be excluded from the United States; J. A. Burns, H. A. Carlin, G. A. Baumer, M. J. Yesko, F. J. Mueller.

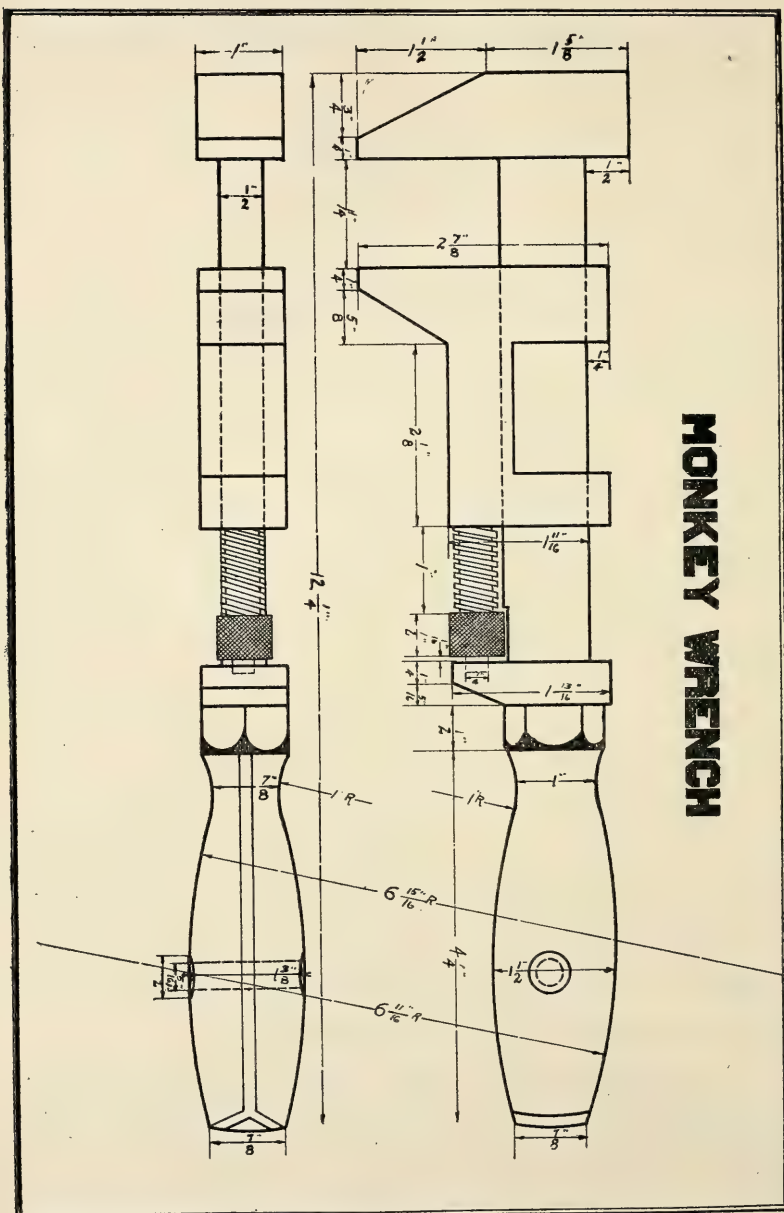
Resolved, That Woman Suffrage should be introduced into the United States; G. A. Isherwood, E. A. Heinrich, J. A. Burns, H. M. Connelly, J. R. O'Keefe, H. A. Carlin, E. E. Goralski, M. J. Hegerich, F. J. Mueller, M. J. Yesko, G. A. Baumer, F. M. Ubinger and M. W. Drelak.

Some of these debates were in the form of a Senate discussion, and proved exceptionally interesting.

Members of the Faculty Kept Busy During Lent.

As usual, during the Lenten season, the Fathers of the University were kept busy contributing to the effectiveness of the Divine Service in neighboring Churches. The Very Rev. President delivered a series of Lenten sermons at St. Mary's

MONKEY WRENCH



Church, Newcastle, Pa. He tells us that the Church was crowded to its utmost capacity on each occasion, no doubt because he had selected for the theme of his discourses a series of popular subjects that appeal to the ordinary layman of the present day. He also delivered the Passion sermon at St. John's, S. S.

Father P. A. McDermott was occupied for the most part, in a similar capacity, at St. Kieran's Church, Lawrenceville, where he occupied the pulpit for three Sundays, in addition to which he gave the panegyric of St. Patrick, at St. Ann's, Millvale, and the Passion Sermon at Sacred Heart Church, E. E.

Father Henry McDermott preached also on two occasions, at the latter Church, besides contributing some Lenten discourses at St. John's Southside, and St. Ann's Millvale.

Fathers Mehler, Baumgartner and Knaebel, Danner and Goebel took their turn in preaching also at St. Ann's, as well as at St. Anselm's, Swissvale, and at Coraopolis, while Father Dewe preached the Passion sermon at Crafton on Good Friday.

During Holy Week, the Fathers were again, as on previous years, called upon to aid in the singing of the "Passion," at St. Paul's Cathedral, the Epiphany, and, this time, at Sewickley. The singers at these respective places were Fathers Goebel, P. A. McDermott, Pobleshek, Allheilg, Molloy, and Rev. J. A. Dewe.

On Easter Sunday there was a general scattering of the Clerical Members of the Faculty, V. Rev. President and Fathers Henry McDermott and Allheilg, to the Cathedral; Father P. A. McDermott to Washington, Pa.; Father Dewe to Newcastle; Father Knaebel to Coraopolis; Father Molloy to Wilkinsburg; Father Pobleshek to Duquesne, Pa.; Father Baumgartner to St. Thomas', Braddock; Father Goebel to St. Basil's, Carrick; Father Iehlen at Glenfield, and Father Mehler at Swissvale.

Rev. Father Goepfert's 70th Birthday.

Rev. Prosper Goepfert, C. S. Sp., for some time past recuperating at the University, celebrated on April 3 his seventieth birthday. Born at Obermerschwer, Alsace, he entered the Order of the Holy Ghost and made his religious profession in

1867. His superiors sent him to Ireland, where he became professor of philosophy and theology in the college established by the Bishops of Scotland for preparing students for their missions. In 1880 he became president of Rockwell College, Tipperary, a position he occupied with marked proficiency and success for ten years, when he was transferred to the United States, leaving a reputation throughout Ireland second only to that of the Dominican Father Tom Burke for missions and retreats, and second to none for the number of young ladies he directed to convents, particularly in America. He was editor of the first *St. Joseph's Messenger* published in Ireland, and introduced on a large scale into that country devotion to the Most Precious Blood. He contributed many articles to newspapers and reviews, and was the author of the very popular life of the Venerable Founder, Father Libermann. During the Land League agitation he was the confidant and trusted adviser of Archbishop Croke and his clergy in the diocese of Cashel. Since his arrival in America, he has filled many important offices. His numerous friends are rejoiced to see him so well at his advanced age.

Results of Third Term Examinations.

The third term examinations were held during the week previous to the Easter recess. They were written in all subjects, and oral in mathematics and sciences.

In their respective classes, the following students obtained first place: (Collegiate Department) J. N. Hayes, F. J. Mueller, L. A. McCrory; (School of Commerce) W. T. Meehan, A. A. Utzig, J. C. Haber, T. P. Connolly, J. P. Schneider; (Scientific Department) H. F. Depp, J. E. Mauch; (High School Department) J. S. Szepe, A. J. Gaynor, W. J. Fritz, F. C. Streiff, S. Zaborowski; (Preparatory Department) F. J. Kruk, S. Zielinski.

Exceptionally high totals were scored by J. N. Hayes, 1416 (maximum, 1500); F. J. Mueller, 1127; E. A. Heinrich, 1121 (maximum, 1200); A. A. Utzig, 1259 (maximum, 1300); J. S.

Szepe, 1225; J. D. Hannan, 1216 (maximum, 1300); A. J. Gaynor, 1264 (maximum, 1400); W. J. Fritz, 1081 (maximum, 1200); and F. C. Streiff, 1036 (maximum, 1200).

One hundred and twenty-six honor certificates were awarded. To secure an honor card, a student must obtain 80 per cent. in at least two subjects of his course, and a minimum of 60 per cent. in all the other subjects.

The final examinations will begin on Wednesday, June 12.



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No. 8.

Sempre Sí Muore.

Thus with a still but stern solemnity
Time bids us seize the hours that glide away,
And every speaking season seems to say:
Be wise in time—man only lives to die.
The pomp of woods—the gloom of hills on high,—
The shooting trees—the Sun that far away
Bears, or from distant realms brings back, the day—
The flow'rs, expanding to the morning sky,
Expiring with the noon—all sadly show,
Too sadly show, alas, that all below
Yields in its turn to Time's devouring sway.
Why, then, pursue with vain and grovelling care
Vain hopes, and empty names, and shapes of air,
That like the breezes come, and pass away?

C.



Showers.

Wherefore, in my diary,
Do I note the rainy days?
'Tis, in sooth, because they be
Much more rare than sunny days:
So I've found them!

E'en as seldom heaven lowers
O'er our life in storms of grief:
Numbered with the joyous hours
They are rare indeed, and brief,
If we sound them.

When we bow, without remark,
Under sorrows' crushing might,
We should think what makes them dark
Are the days with blessing bright
All around them.

J. F. M.



Woman's Share in the World's Progress.

Present day pessimists sneeringly ask, "Is the world growing better? Is there any permanent improvement to be voted? Are we really more advanced than our ancestors?" To each of these queries, they answer "no." But the student of law who is making a study of conditions, not only as they are at present, but as they were in ages past, must answer with a decided "yes," and be prepared to bring forward valid arguments to establish the truth of his assertion. The question is so vast and extensive, that we can, in the present article, discuss only one aspect of the case: the improvement in the social position of women.

It is an indisputable fact, borne out by history, that in the earlier stages of civilization, woman was held in very poor esteem. Indeed, her life was but little better than that of the beasts of burden. She was not an object of love and affection, but rather a bearer of burden. The husband, when not absent on warlike expeditions, or in search of food, sat around the lodge in stately idleness, and heathenish luxury. Menial work was beneath him. Let the woman do it, that's why he married her. This, in short, was the unenviable position which woman occupied in primitive society.

As civilization advanced and the people of the world lost much of their ferocity and uncouthness, we find the status of woman much improved. A virtuous woman was venerated among the Hebrews; the story of Esther proves the esteem in which even the ancient heathen nations held a good woman. The Greeks lauded the constancy of the virtuous Penelope, the wife of Ulysses absent at the siege of Troy, and revered the memory of the Spartan mother who trained her sons for war. But as yet, there was no equality between man and woman.

Before we pass to the Middle Ages, let us take a glance at the social position of woman in the Roman Empire. Until she was married, her father held the power of life and death over her; she was kept in an almost Oriental seclusion. After marriage she enjoyed a limited freedom. Perhaps she was allowed at times to view the races of the circus, or to attend the theater, or to witness the blood-curdling spectacles presented in the arena.

Before the corrupt days of the Empire, however, we have many instances of good and noble women who were held in high esteem. A statue was erected to the mother of the Grachi; Brutus speaks to his wife as an equal, and makes her a confident in his hour of trouble.

Up through the mediaeval ages, that soul-trying period of the world, slowly but surely, woman's position in life was improving. The legacy which has descended to us from the age of chivalry is that reverence of woman, which forms one of the distinguishing characteristics of the present day.

A short review of her position in England during the seventeenth and eighteenth centuries would not be out of place. Woman was accorded more than ever before; her rights were secured to her by the common law of England which is the foundation of our present legal structure. The right of dower is secured to her; her conjugal rights are cared for, yet Blackstone informs us that, during coverture, her rights are suspended and merged with those of her husband. He exercised a dominating influence over her, and could enforce his will by physical force provided he used a cudgel no thicker than his thumb.

And at the present time? To-day, in the Commonwealth of Pennsylvania, her position is further advanced than ever before in the history of the world. The "Married Women Acts" of 1848, supplemented by many subsequent acts of assembly, have placed her in a position, of which she may well be proud. She is man's equal in all respects save in that of the elective franchise. She has absolute right to her earnings and to her private property. She may make a will, according to her desires, subject to no restrictions on the part of her husband, save a life interest in her realty. No longer is the father in sole control of the children. Indeed, the courts are more and more turning their decisions to the mothers' right in that respect. Woman is protected in all her rights to conduct a business; to engage in a profession; to recover damages for personal injuries without being required to render an accounting to the husband. Wonderful, indeed, has been the progress of woman in the social scale. Surely the world must be growing better when such an advance can be made. Having risen from her lowly position, she is now the equal of man; once despised she is now respected; once derided and contemned she is now loved, honored and cherished, the most beautiful of God's creatures!

HARRY J. THOMAS,
Law, 1914.



Value of American Art Galleries.

To some people, a hall of sculpture, with its models of the mutilated statues of ancient times, seems only a "Chamber of Horrors," and an art museum a morgue for dead pictures which nobody wants. To others, art galleries have only a pecuniary value, and their furnishings represent merely so many dollars and cents which philanthropists must bestow because they know that shrouds have no pockets. Thirdly, there are greedy capital and unruly labor sometimes grumbling and saying that such institutions have no value whatever—an idea in the refutation of which it would seem an economic sin to blunt

a pencil. And lastly, to make the square complete, there are those who see in our art galleries various educational values—an opinion which, undoubtedly, most of us are prepared to underline as the most popular verdict.

Although art, like knowledge, is a vast republic in which every branch has equal rights, yet sculpture is inconsiderable as a museum adjunct and a representative department of American art. It is true, we have some halls of sculpture with good chronological collections, but they are as oases in the desert. It was painting that was first developed among us. The colonists appreciated the portrait painter as we do the photographer. When the cannon of the Revolution waked us to a new existence, there was no one to celebrate it in stone. We had a Gilbert Stuart to paint Washington, but there was not an American sculptor to model him from life; except one woman, who was unable to leave us the result in durable form. That honorable task was done by foreign hands. And when the century clock struck nineteen, we had yet no sculptured history,—and hence, should partiality to picture galleries seem apparent in this informal consideration of the value of American art museums, it is, at least, not without some apology.

The value of our art galleries depends upon arrangement. Often pictures, like people, are spoiled by bad neighbors. Then, too, tautology affects the value of a collection. Permanent exhibits should be eclectic. Painters should be represented by fine and distinctive single examples. Having too many paintings in a collection develops the habit of cursory inspection and, naturally, viewers get the most acute indigestion from the artistic feast; wholesome victuals become to them an abomination, nothing but the spiciest and most bizarre morsels will tickle their jaded palates. Then, also, an ample expanse of blank wall bordering each side of the pictorial parallelograms does much to render them at least linearly attractive to retinas not otherwise sensitive. The hanging committee indeed ought to be happy whose problem allows them a blank wall; of course, in order to get the good of the advantage, they must not be a blank committee. Every label, too, appended to a painting, not only should have the titular explanation, but should be an epitome of

what ought to be known by educated people on the subject. Lastly, art museums should have value as storehouses of the most representative works of native artists;—but this is of such cardinal importance as to call for a paragraph of its own.

American art began with Benjamin West, Stuart, and Malbone, and continued on through Cole, Church, Doughty, Kensett, Durand. Then came a time of civil war and turmoil in art, as in politics. Our artists became disposed to abolish foreign formulas as the nation had abolished slavery. Hitherto we had been seeing good in every art but our own, beauty and poetry in every ship but the one in which we sailed. Then William M. Hunt, Juness, Wyant, Homer D. Martin, and Twachtman pressed their tubes and poured a flood of paint out upon the astonished public. Their canvases were like windows unexpectedly opened upon a fair and lovely prospect. Their names have since crossed the water. And already the story of our art parallels the story of the nation. To-day the spirit of America is reflected in the mirror of American painting. Now, if our museums illustrate the rise and progress of our art by means of a representative collection, they will be of great value in encouraging and developing native talent. If the pictures in our art galleries are arranged so as to emphasize the unasserting virtues which belong to American painting in its highest estate, many a laurel leaf may be added to the glory of our artists,—and in speaking of the value of American art galleries, it is more profitable, on the whole, to keep one's eye upon the promise of the future rather than upon the lapses of the past.

A collection of American paintings that may accomplish much for the future is the chronological collection of the Carnegie Institute in which is focused all the art interest of Pittsburgh and its environs. By a deed of trust, Mr. Carnegie has provided fifty thousand dollars for the establishment of this collection intended to represent the progress of American painting beginning with the year 1896, the year in which the institute was founded. For this collection not fewer than two paintings will be purchased to represent each year. In carrying this out, the trustees offer two prizes one of one thousand dollars for the oil painting by an American painter, wherever resident, completed in the year of the

Carnegie Institute International Exhibit, and which shall, while thus exhibited, be adjudged by the board of trustees one of the works worthy to represent American art of the year. Winslow Homer and Benson in 1896, Tyron in 1899, and Abbey in 1900, were the first recipients of the prizes. The awards for this year were made about a month ago, Paul Dougherty already qualifying for the second time.

Not only have our Pittsburgh art galleries a certain educational value, but some of their pictures have exerted an actual influence on modern art. One picture, especially, that can claim this distinction is Whistler's "Sarasate," which belongs to our permanent collection. The tendency for dark tonality and the triumphs of pictorial photography have received a considerable impetus from this canvas. Another notable example is "Christ at the Home of Mary and Martha," with its unique and typical "African" color scheme, painted by Henri Ossawa Tanner, a colored artist of national reputation who was born in Pittsburgh. Other pictures might receive the same encomium. Other galleries than ours may have the same value as art stimulators by making a successful popular appeal. The pictures and statues exhibited should especially be typical of America and rhyme with the spirit of the people. As yet, we cannot term our art as versatile in expression as our life is versatile in interest. There are depths still unsounded, altitudes yet unscanned. From stone, we have yet to chisel something more than "ideal" groups and "allegorical" figures. In painting, there should be a greater prevalence of native themes. To-day, art should not deal with the brook as when on its borders the Naiad sat dreaming, but with the brook serving the practical purpose of carrying the waste from some chemical factory down the valley. We should have not merely scenes suggesting the sweet pastoral peace that broods over the meadows and hillsides, the moods of twilights and unbusy solitudes, and the glory of the smoldering sunset; but landscapes, dotted with the sunbonnets and broad hat-rims of the workers in the field, depictions of our urban skyscrapers and the deep canyons of the walled streets through which flow surging streams of traffic white-capped with human faces, studies in beggardom wherein may be read social recipes, and atmo-

spheric effects with soot and smoke blotting the stars. Let it not be forgotten, though, that the foreign element must not be over-subordinated in our galleries if they are to have value as art stimulators. Rather they should enrich our artistic soil by every means obtainable, and leave the flower of originality to spring up as it will and take its own form.

M. J. HEGERICH, '14.



Conscription, A Remedy.

The maladies of our country at present are known to all. The symptoms on all sides indicate unscrupulous graft, financial warfare, class distrust, and sectionalism,—all of them agents of disintegration. Some remedy, some stringent remedy, must be applied to vivify the soul of the nation, strengthen its bonds of union, and thus impart to it that spiritual strength that alone can enable it to withstand attacks, internal and external.

What is this remedy? The answer, I know, will be unexpected, but not everything that is unexpected or unusual is inadvisable or impossible to prove. The answer is—Conscription. I need not dwell on the obvious fact that Conscription increases the military power of a nation. What is still more important, Conscription affects a nation in its social, professional, commercial, industrial, and manufacturing relations. It is because of these effects on the vital forces of a nation that I advocate its adoption in the United States. Two lines of argument suggest themselves: one, "*a posteriori*, or experimental," based on the experience of history; the other, "*a priori*, or intrinsic," based on the very nature of the proposed innovation itself.

The history of Conscription is a chapter interesting, and doubly interesting, in its modern application. It has been in use from the dawn of conscious national life. When we turn over the pages of history, one feature is universally noticed. It is this: wherever we find Conscription enforced, there too we find unity and strength, and what is more, we find a ratio between the two: the more rigid the conscription, the greater the strength.

We find Conscription going hand in hand with prosperity and power in Athens, the truest and greatest republic the world has yet seen, where every man was an office-holder in practice as well as in theory. In Sparta, the only Grecian state that seriously threatened the supremacy of Athens, every man was compelled to be a soldier, a member of that soldiery that was told to return from a campaign *with* their shields, or *on* them. Conscription was successful in Rome, which is held up as the highest model of national character, and whose Imperial Eagles crossed the Alps and the Rhine. Conscription was universal among the tribes of the ancient Anglo-Saxons, those sturdy contributors to the strength of our own mighty nation, and enabled them to take possession of that rich insular kingdom their progeny now possess. Conscription enabled Napoleon, and through him, France, to mount to the very pinnacle of worldly power. In Germany, whose class and industrial problems are so similar to those of our own country, we find Conscription again successful. It was Conscription that originally built up the power of Germany, that united the different German states, that, in the verdict of historians, has levelled the distinctions between the classes, that has so wonderfully increased the efficiency of labor and brought into Germany the investment of capital, and that finally, in the judgment of physicians, has added five years to the productive life of the average citizen. Now, in all these nations, what has been primarily responsible for the marvelous prosperity? The answer is again—Conscription.

Conscription gives to a nation the solidarity and spirit of comradeship that spell internal unity and strength. The United States is now entering upon an imperial policy for which she needs an efficient military force. There will be war as long as there is injustice, and often there can be no justice without war. In the words of St. Augustine, peace is the tranquility of order, and only too often this tranquility cannot be restored without war. But aside from the prestige of war power, this large military force is a mighty force for peace. There can be no greater incentive to a man to consider well the consequences before voting for war, than the realization that he himself may be called upon to endure the hardships of a campaign.

Conscription brings a nation together, cements its individuals in friendship, eradicates sectionalism, inculcates a reverence for law in the abstract, and teaches obedience and loyalty. It adds to the commercial prosperity of a nation, in as much as the lessons of order and obedience it imparts, and the years it adds to life, are all commercial assets.

I know that many other remedies have been proposed by Socialists and other impractical dreamers, but this is the only one that has stood the acid test of time, and has been found to deal adequately with problems similar to those of our own country to-day. Even Education has been unable to cure our national diseases.

Since, then, it is evident that some remedy is absolutely essential, let us by all means choose the one that promises most and bids fair to fulfill its promises. If we do so, then we shall have in the United States a nation of friends, comrades, and brothers; sectionalism will die a natural death; business will prosper because of the good habits inculcated by military training; graft and political corruption will be reduced to a minimum, and we shall have, in this country, a nation, the greatest on the face of the earth, and the one, more than any other, that reaches the borders of the kingdom of Utopia.

F. J. MUELLER, '14.



Tales of the Diamond.

SKINNY'S REDEMPTION.

His name was Percival Archibald Montmore, but the boys called him "Skinny," because they said, "Time 'war' precious to them," and such a big name was not for a "fellar" one-third its length.

He blew into Indiana from the East, and he certainly did look funny when he mingled with the Barker City boys, in "Rak-Rak" clothes.

"Skinny" wasn't very popular, either, for a length of time. Nobody could stand for his Eastern style or speech, but then

they did stand for it after they found his strong points. This is how it came about.

Barker City had some ball team, and Barker City stood by it too. They had their team picked for the season, and there was a call for subscriptions. Everyone contributed something. "Skinny" was handed a line of talk about the necessities of the team, suits, expenses, players, etc. "Well, put me down for ten," said "Skinny," "and, if you don't mind, I'd like to play for the team."

We soon recovered and told Skinny we'd be pleased to have him on the team, and that his tryout would be next day. Everybody turned out for the joke. Skinny makes his appearance next day in base-ball togs, looking like a boy of twelve. He loafes around the diamond fooling with grounders, then saunters out into the field, pulls down some high ones, and throws them back to home as if they were so many peas. By this time, the "bunch" sit up and take notice and wonder where the joke comes in.

"Oh! I used to play a little on the college team" he said absently when asked about his record.

Well, the day for the game with Marshall came and everything looked bright. Only, one Si Higgins our star pitcher was always known to blow up in the seventh and we needed a sub for his place.

"How about Skinny? can he pitch," someone asked.

"Oh, a little," he said, not enough to attract attention.

Well, Si, our star pitcher, went to the box, and there was no score till the seventh, Si, as usual, going out.

We were in despair, Marshall had scored two runs and her ship was still coming in.

"Maybe the little idiot can pitch," said some one gloomily, speaking of Skinny, "Try him."

Skinny, after warming up, goes to the box, like a cute little boy for a non-tardy medal.

He faces the batter and puts one over, that looks as if it floated, and the seams showed plain. Joe Blum, the heaviest hitter for Marshall, struck at it so hard, he fell flat, the ball dropped into the catcher's mit, like a six-year-old's.

All Skinny did was to put the ball over the plate, and grin at the batters breaking their necks to hit it.

"How did you do it Skinny?"

"Those fellows don't understand the slow ball, that's all," he said.

But we could not hit, either, and the score stood 2 to 0 in the ninth. Skinny fans three men and we go in "to do or die."

Well, by a bunch of horseshoes and a hit, we get two men on second and third. Then two of our players struck out. Skinny goes to bat amid the howl of despair from Barker City. He misses the first, a good foot, and manages to get one more with three balls for good measure.

Then, Barker City forgets to breathe. Pitcher lets a slow, out, fly. Skinny takes a step forward. Bing!! It sails over short's head, with a good mile from left, and comes to a stop with a thud against the fence. Skinny has made a home run! Score 3 to 2 Barker City!

And say, maybe Skinny couldn't run. Someone said he ran around three bases so fast he almost touched himself in the back.

JOHN McDONOUGH, (2nd Ac.)



How Each Side Won.

The Santa Fe express stopped in the Kansas prairie. Passengers came out of all the cars to see the cause of this unusual stop. From the last car a group of young men descended. They were ball players on their way to a large city to play an important game. When told that it would be impossible to reach the city for two days they were much disappointed.

The train could not go ahead because of a cave-in of the tracks. It went back to Kansas City, but the base-ball players did not go back with it. Instead, they went to Wilton, a backward rambling town five miles away.

Here they managed to obtain rooms at a small hotel. The

following morning, which was Sunday, they made inquiries and found that the village had a ball team. They offered to play it that afternoon. Of course, the professional players expected to have an easy time beating the village team. When they saw the team, they felt even more confident. About all that the village players knew was to catch, throw and bat.

The game started with the Wilton team first at bat. One of the substitute pitchers was in the box for the leaguers. He was wild and allowed four runs to be put on the score board for the village team.

When the leaguers came to bat they expected to make their score at least double that of the home team. Try as hard as they could, they were able to get only one run. They could not hit the village pitcher, Sam Wall. The latter was a tall heavy-set fellow, who could not throw a curve, but who had a wonderful amount of speed, and mystified them with an occasional slow ball. In the second inning the leaguers put one of their best pitchers in the box. They realized that it was going to be a hard game.

There was not much scoring after this. In the sixth inning the visitors added another run to their score. They were getting a little anxious, for they felt that it would be a disgrace to let such a team beat them.

Finally, the ninth inning came with the score still four to two in favor of Wilton. The opponents, coming to bat, were desperate. The first two men up struck out. The next man was considered a heavy hitter. He lived up to his name by hitting a long home run. The home fielders could not find the ball. The league player, instead of stopping when he had circled the bases once, went around the bases twice.

The umpire and the Wilton players, who had never known of such a play before, were puzzled. Instinctively they felt that it was not right, and so they still claimed the victory. But as the others were professional players, with the reputation of "leaguers," they compromised and all agreed that "each side won!" while all local and professional jealousy was sunk in the enjoyment of an abundant spread.

A. J. GAYNOR, (2nd Ac.)

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EDITORIAL.

Light from the Gloom of Shipwreck.

The terrible fate of the Titanic on her maiden voyage will be told and commented upon for many years to come. Ghastly though it seems to us from the few details gathered from survivors, we can picture but faintly in our imagination, the heart-rending scenes enacted when the monster craft finally went down. But from all the horror and suffering of that great shipwreck gleam bright rays from the lamp of chivalry. The enforcement of the order, "woman and children first," endeared all the dead men to us, irrespective of considerations that might detract from their valor. Gentleness, bravery, and courtesy towards the weak are the results of the civilizing influence of Christianity.

Had the unfortunate dead been pagans, quite a different story would be told, for the utilitarian doctrine of first saving those most beneficial to the state, would have prevailed. Far may the Titanic have drifted under the surface of the water, and scattered are the bodies of the heroic dead, yet upon the icy sea was left to mark their watery grave, the lamp of chivalry, whose light penetrates to every part of the civilized world as an immortal monument to Christian manhood.



Education in the Philippines.*

A short time ago, one of the local newspapers commented upon a report "received by the Pittsburgh Board of Education," in reference to the schools in Manila. From it we learn that "not until about nine years before the occupation of the islands by the Americans did the people attempt to build efficient schools," although, the writer adds, "Spain was in possession for many centuries." The average person would be led to infer from this article, that the army of religious at work during all these centuries had proceeded no further than to give to the islanders a mere rudimentary knowledge of language and arithmetic. According to our informer, trade schools were not established firmly, and education in general was neglected, until the Americans took the matter in hand.

Now it is not our purpose at the present moment to enter into a detailed refutation of the charge which is conveyed, rather broadly, in this statement. We shall content ourselves

* These remarks have been suggested by some strange statements printed in the Pittsburgh *Sun* of April 30, of which the following portion will suffice to indicate the general tenor: "If the story Mary Autin (a young Russian Immigrant, Author of 'The Promised Land') tells shows what the American schoolmaster is doing for the foreigners who come here, what the American schoolmaster is doing for the foreigner in the Philippines is shown most effectively in the reports received this week from Manila by the Pittsburgh Board of Education. Spain was in possession of the Islands for centuries, and not until about nine years before the occupation of the Philippines by the Americans did they attempt to build efficient schools."

with remarking that this narrow and self-complacent laudation dwindles into a very insignificant bubble when placed alongside the stern facts and figures that may be easily gathered from a cursory perusal of the actual and authoritative statistics regarding the school situation in the Philippines, even prior to the American occupation. Would it be possible to conjure up, and create out of nothing, within the last decade or two, the magnificent and extensive Universities and Colleges for men and women that exist to-day, if "only about nine years before the occupation of the Philippines by the Americans they attempted to build efficient schools!" In the one diocese of Nueva Caceres there is a College, founded centuries ago, which was restored in 1867 and to-day contains 450 male students. Alongside of it, there is a Normal Superior College for girls, founded in 1873, and having at present 194 pupils.

In the city of Jaro, province of Iloilo, there is the College of St. Vincent for boys, with 296 students; and the Academy of St. Joseph, with 220 pupils, of whom 110 are in the High School department; besides which, there are four other establishments of higher education in different districts of the Province. In the Island of Cebu, there is the great College of San Carlos, with 750 students, founded by the Jesuits in 1595, and, after the suppression of that great religious order, taken over by the Spanish Government. At present it is under the direction of the Spanish Vincentians. In the same diocese, there is a Normal Superior College for girls, under the direction of 24 Sisters of Charity, founded long before there was the remotest prospect of any "occupation." The Catholic *Directory* devotes almost an entire page to the 31 schools of this single province, with their 11,700 pupils, and says: "Under the Spanish Government every parish had its school supported by the government. Twelve of these schools are conducted by the regular clergy. There are probably 1,500 more pupils in schools, in Mindanao, from which reports have not been received."

Not to speak about the other numerous Islands and Provinces, we shall conclude with a brief statement regarding the main archdiocese and city of Manila, whose University of St. Thomas, founded by the Dominican Fathers, in 1612, and

continued down to the present day without interruption, counts 60 professors and 2300 students. The same Fathers established in 1630, and have since maintained, the College of St. John, which numbers 27 professors and 850 students. In the Jesuit College of the Athenaeum, also founded long before the "occupation," there are 1,400 pupils, and attached to it since 1865, is the famous Manila Central Observatory, which by a decree of May, 1901, has been created officially "The Philippine Weather Bureau," and has under its direction 71 stations scattered throughout the most distant parts of the islands. Nothing speaks more eloquently than facts and figures—and, here, the figures prove categorically that "education and efficient schools" were not neglected before the American occupation!

E. J. M.



Law Notes.

WITHIN the last month, Charles C. Dickey, one of the most valued members of the Duquesne University Law School has been summoned hence. His demise took place on Saturday, April 13th, 1912, after an illness of over two years. Born in Pittsburgh on July 8th, 1851, he passed an uneventful boyhood, graduating from the Western University of Pittsburgh in the class of 1869. He then became an instructor of Physics at that institution, while studying law under the preceptorship of the Hon. George Shiras, Jr., formerly a Justice of the Supreme Court of the United States, and with whom he remained associated until his death in the firm of Shiras and Dickey. Always prominent among his fellow lawyers and enjoying their utmost confidence, he served as president of the local bar association for two terms, and was a member of many important committees, notably the Allegheny County Law Library Committee and the Allegheny County Board of Law Examiners. He was a lawyer of the old school, and was, according to his brother attorneys, "second to none in all matters of pleading and practice," on which subjects he lectured at the Duquesne University Law

School. The local bar association paid a high tribute to him in the following portion of a resolution spread on the minutes of their meeting of April 13th, 1912:

“The syllabus of a lawyer’s life—even of the most active and important life—is soon written. He is born, he is educated, he studies his profession, he practices his profession, he dies. The principles of law, established by his cases, persevere, but his personal relation to those cases is little known and soon forgotten. His clients pass into other keeping, the recollection of his voice and laughter, of his wit and pathos, of his good logic and his bad logic, soon fades away before the coming of a new generation. The dust of a few years covers over all traces of his former habitation. Fortunate is that man whose life work has stood for something more than the mere toil of profession or trade; out of whose efforts there has come some lasting contribution to truth and righteousness. Without flattery or exaggeration, we can say of our departed brother that he did make such contribution and that it may be expected to survive.”

ON April 22nd, the second debate of the Duquesne Law Club took place on the following subject: “Resolved, That Congress should provide for an income tax on all incomes of \$5000 and over, regardless of constitutional limitations.” Mr. F. B. Cohan spoke on the affirmative, and Mr. Harry J. Thomas handled the negative. Mr. Cohan based his contentions on the following arguments: (1) that we need a more suitable tax to supplant the high tariff method, which is unjust to the yeomanry, in the nature of the more justifiable, reasonable, and equitable method of taxing incomes of \$5000.00 and over; (2) that an income tax would distribute the burden justly among those who could bear it and who secure more than their proportionate share of governmental protection; (3) that it has been adopted in many foreign countries within the last twenty-five years with such success as not to justify its being revoked. He backed up this argument with extracts from Adam Smith, John Stuart Mill,

Congressman Littleton, Chief Justice Marshall, and Justices Brown, White and Jackson of the United States Supreme Court. The arguments of Mr. Thomas were no less weighty. Beginning with Montesquieu's definition of a tax, he endeavored to show that a tax on incomes above five thousand dollars would be unjust, in that each citizen would not pay his proportionate share, which is against the spirit of the Constitution; that it is needless, because the government derives sufficient revenue from other sources; that it is impracticable, in that it will require a "nation of bookkeepers" to keep track of the various incomes; and that it discriminates against industry and ability. After the debate, President Oscar G. Meyer called upon each person present for remarks on the subject under discussion. The Rev. P. A. McDermott, C. S. Sp., censor of debates, took notes and reviewed the work of the debaters as well as that of the other speakers, pointing out the merits and defects of the various speakers, and adding some valuable recommendations.

THE next debate will take place on Monday, May 13th, 1912, on "Resolved, That railroads should be made the subject of government ownership." F. A. Wolf and Paul J. Friday will speak on the affirmative and negative respectively. The last debate of the season will take place about the first week in June with H. J. Gelm and T. F. Dougherty as the participants. Also the Law Club will elect officers, about the first week in June, to serve for the ensuing year.

MR. PATRICK J. RIDER, who attends the Duquesne Law School from Altoona, Pa., has been impaneled to serve on the Federal jury for the May Term of the United States Courts of the western district of Pennsylvania.

F. A. W. (Law).



Our Annual Play.

The students will present this year, in the Lyceum Theatre on the evening of June 5, the three-act comedy By George H. Broadhurst, "What Happened To Jones." The play just bubbles over with humor and ludicrous positions, and ought to prove exceptionally entertaining to the crowded house that always patronizes the dramatic efforts of the boys. Six of the cast will fill the role of the ladies of the play: this feature of the performance will not be the least attractive or appreciated. The rehearsals have been running smoothly, and all indications go to show that the entertainment given will be hugely enjoyed. After the play, the gymnastic classes will present a series of calisthenic exercises interspersed with instrumental and vocal selections.

P R O G R A M M E

PART I.

WHAT HAPPENED TO JONES

CAST OF CHARACTERS.

Jones, who travels for a hymn-book house,	Frank Hipps
Ebenezer Goodly, a professor of anatomy,	E. J. Misklow
Antony Goodly, Canon of Ballarat,	Walter W. Schmid
Richard Heatherly, engaged to Marjorie,	John F. Corcoran
Thomas Holder, a policeman,	Henry A. Carlin
William Bigbee, inmate of the sanatorium,	F. W. Joyce
Henry Fuller, superintendent of the sanatorium,	J. J. Noroski
Mrs. Goodly, Ebenezer's wife,	Clarence A. Sanderbeck
Fanny, Ebenezer's ward,	Daniel V. Boyle
Marjorie, daughter of Ebenezer,	Leo A. McCrory
Minerva, daughter of Ebenezer,	Raymond A. Siedle
Alvina Starlight, Mrs. Goodly's sister,	G. R. Isherwood
Helma, Swedish servant-girl,	Florence M. Ubinger

Place—New York City.

Time—The present. Hour, 7:15 P. M.

The action of the play is continuous.

SYNOPSIS OF THE PLAY.

Act I.

Ebenezer Goodly is expecting a visit from his brother, the Canon of Ballarat, Australia. The members of his family have never seen their clerical relative, and are in a flutter of excitement, awaiting his arrival. Ebenezer is induced by his future son-in-law, Richard Heatherly, to attend a prize-fight "in the interests of science." The place is raided, and the two make their escape with great difficulty. Jones also was a spectator of the match, and follows them into the house to elude the police, who are almost at his heels.

Helma, the servant-girl, enters with a suit-box containing clerical clothes of the American cut ordered by the Canon. To prevent his detection by the police, Jones assumes the disguise so fortunately provided. The police are deceived, but keep guard, and Jones must remain. Others besides the police are deceived, and Ebenezer, to save himself, is forced to treat Jones as his brother.

Act II.

Jones profits of an indisposition of Ebenezer to play the doctor, and thus gets rid of him for a while. He makes friends with Fanny. Marjorie and Richard quarrel on his account.

The real Canon arrives, but Jones is equal to the emergency—provides him with a valet, shows him to his room, sends his clothes to be pressed, and even entertains Alvina Starlight.

The Canon encounters the escaped lunatic who enters in the guise of an Indian. Exciting complications.

Act III.

Jones calms the agitated nerves, and has another interview with Alvina. The "Indian" returns, is put in confinement, and taken away by his superintendent. Jones reconciles the estranged lovers.

Meanwhile the Canon, believing himself to be in a mad-house, and unable to get back his clerical clothes, has donned Jones's discarded suit; he attempts to escape, is taken by the

officer for Jones, and is rushed off to "headquarters." But, thanks to Jones's resourcefulness, the tangle is finally unravelled; he even gains entrance into the Goodly family circle and is assured of a permanent place in their affections.

PART II.

Violin Solo Raymond A. Siedle
Accompanist, Leo A. McCrory

Wand Exercises.

Vocal Duet . . . Clarence A. Sanderbeck, John F. Corcoran
Accompanist, Professor Caspar P. Koch

Mass Exercises.

Cornet Duet Leo J. Zitzmann, Paul P. Fidel
Accompanist, Francis S. Clifford

Running Tactics and Club Swinging.

Vocal Solo Howard E. Lee
Accompanist, Professor Caspar P. Koch

The Club, as a Weapon.

Piano Duet . . . Clarence A. Sanderbeck, Daniel V. Boyle
Vaulting Exercises, Pyramids.

MUSICAL PROGRAMME.

During the entertainment, the orchestra, under the direction of Professor C. B. Weis, will render the following selections:—

Overture	Titania	<i>Hildreth</i>
March	Everybody Doing It	<i>Piantadosi</i>
Intermezzo	Love's Dream After The Ball	<i>Czibulka</i>
Violin Solo	Fantaisie Pastorale	<i>Singellee</i>
Waltz	Honey Moon Love	<i>Ayer</i>
Air de Ballet	Dance Of The Vases	<i>Chaminade</i>
Two-Step	The Band Came Back	<i>Atkinson</i>
March	Across The Rockies	<i>Morse</i>
Exit March	Honey Man	<i>Piantadosi</i>

ATHLETICS.

The baseball season in the University has now been well under way for some time past, and all the teams seem to have gotten down to real playing form, judging from many of the classy exhibitions that have taken place on the campus within the past few weeks. With the exception of a few games the 'Varsity has shown itself to be a fast and willing aggregation, and has so far hung up quite a nice record. Out of nine games played, five have resulted in victories, one ended in a tie and three have been charged up in the defeat column. Although it has been demonstrated in these games that there is material on hand for a first-class team, still they have also served to bring to light many defects and these are being remedied as quickly as possible. It is expected that the team will gather strength as the season advances and as many important games still remain on the schedule, there is great hope that these will be captured by the 'Varsity. The nine is greatly improved over that of last year and with any kind of systematic team work and the hearty co-operation of all the students, it should be able to come out victorious in the great majority of its games. The following are the games played to date:

YOUNGSTOWN, 19; ' VARSITY, 3.

In the opening game of the season with the Youngstown Central League team April 20, the team got away with a very poor start, being defeated by the decisive score of 19-3. The 'Varsity did not put up the article of ball they were capable of, and seemed to be suffering from an attack of stage-fright, due to the fact that they were up against "Leaguers." Most of Youngstown's runs were the result of weird fielding on the part of Duquesne. Meehan, McDonnell and Mahoney performed on the mound and, though very wild at times, kept their hits well scattered.

KISKI, 2; DUQUESNE, 3.

Not the least daunted by the drubbing administered them by the league boys, the 'Varsity turned out, the following Monday, April 22, and defeated Kiskimentas School in a very interesting

game 3-2. Despite the downpour of rain that delayed the game for some time, the contest was clean and uncertain throughout. Meehan who was on the rubber for Duquesne pitched a great game having 13 strike-outs and allowing only 3 scattered hits. Baumer and Gallagher batted well. The score:

DUQUESNE	R.	H.	P.	A.	E.	KISKI	R.	H.	P.	A.	E.
Hayes 3.....	0	0	2	1	0	Osborne m.....	0	0	1	0	0
Joyce c.....	0	1	7	1	0	Monroe 2.....	0	0	2	3	0
Wise 1.....	0	0	12	0	0	Morris s.....	1	2	0	2	0
Gallagher s.....	0	2	1	3	1	Scheren 3.....	1	1	3	0	0
McDonnell r.....	0	1	1	0	0	Fulton 1.....	0	0	10	0	0
Clough'ty 2.....	1	0	0	1	0	Sharpe lf.....	0	0	0	0	0
Meehan p.....	1	1	0	1	0	McCreight p.....	0	0	0	3	0
Egan lf.....	1	1	2	0	0	Crawford c.....	0	0	7	1	0
Baumer m.....	0	2	2	0	0	Ray p.....	0	0	0	3	0
						Buddinger r.....	0	0	1	0	0
Totals.....	3	8	27	7	2	Totals.....	2	3	24	12	0

Duquesne.....	0	0	1	0	0	0	2	0	*—3
Kiski.....	0	0	0	2	0	0	0	0	0—2

Two-base hits—Scheren, Gallagher, Joyce, Baumer. Sacrifice hits—Hayes, Wise. Struck out—By Meehan 13, by Ray 9. Base on balls—Off Ray 3, off Meehan 3. Umpire—Delaney. Attendance, 572.

PITTSBURGH U. S. LEAGUE, 5; DUQUESNE, 6.

In one of the greatest batting rallies that have been witnessed on the campus in years, the 'Varsity triumphed over the Pittsburgh team of the U. S. League, April 25. The Filipinos had the game well sewed up until the eighth inning when our boys got on to Donaldson, and aided by several misplays and some timely clouting, managed to squeeze six runs over the pan, sufficient to win the game. Mahoney pitched for the home team and his great flinging was feature of the game, allowing the leaguers only 7 scattered hits. Throughout the game great enthusiasm was displayed by the students who rooted long and loud and thus materially aided in the victory. The score:

DUQUESNE	R. B. P. A. E.					FILOS	R. B. P. A. E.				
Hayes 3.....	1	1	1	2	1	Warren 3.....	1	1	2	2	1
Joyce c.....	0	1	8	1	0	Snyder s.....	1	0	1	1	0
Wise 1.....	1	1	10	0	1	Callahan m.....	1	1	2	0	0
Gallagher s.....	1	1	1	2	1	Ritchey 2.....	0	0	0	0	0
McD'ld r.....	1	2	1	1	0	Fowler 2.....	1	1	3	1	0
Cl'herty 2.....	0	2	1	2	0	Brown s.....	1	1	2	0	0
B'mer m.....	1	2	5	0	0	Buckholtz lf.....	0	0	0	0	1
Egan lf.....	1	1	0	0	0	Scanlon 1.....	0	1	6	1	3
Mahoney p.....	0	0	0	2	0	Garland c.....	0	1	5	2	0
						Hughes c.....	0	0	3	0	0
						Johns c.....	0	1	0	4	0
						Curley p.....	0	0	0	0	0
						Donald'n p.....	0	0	0	0	0
Totals.....	6	11	27	10	3	Totals.....	5	7	24	11	5

Ritchey batted for Fowler in eighth.

Duquesne.....	0	0	0	0	0	0	0	6	*—6
Filipinos.....	3	0	0	0	2	0	0	0	0—5

Two-base hits—Baumer, Gallagher. Stolen bases—Claugherty, McDonald, Callahan. Sacrifice hit—Claugherty. Hit by pitched ball—Egan, Callahan. Struck out—By Mahoney 6, by Johns 4, by Donaldson 6, by Curley 1. First base on balls—Off Mahoney 2. Umpire—Delaney. Attendance, 2,148.

McKEESPORT, O. & P., 2; DUQUESNE, 11.

The next victim to fall before the prowess of the 'Varsity was the O. & P. League team of McKeesport which went down to defeat by the decisive score of 11-2. The 'Varsity took the lead in the very first inning and were never headed, out-classing their opponents in all departments. One pleasing feature of the game was the great batting of our boys who landed on the opposing pitcher almost at will, securing in all 14 hits. Meehan besides pitching a masterly game, was the batting star of the game, annexing four singles. The score:

	R. H. E.										
Duquesne.....	1	2	1	0	0	0	0	4	3—11	14	2
McKeesport.....	1	0	0	0	0	0	0	1	0—2	4	4

Two-base hits—Gallagher, Meehan, Blauer 2, Arthur; Sacrifice hit—Joyce; Stolen bases—Kline 2, Wise, Gallagher, Joyce, Meehan; Struck out—By George 11, by Meehan 7; Bases on balls—Off Meehan 3, off George 1; Hit by pitcher, Egan.

BETHANY, 2; DUQUESNE, 3.

The next game, with Bethany College, May 3, resulted in a great pitchers' duel between Meehan and Shutteworth. The contest, which was very close and exciting throughout, went 11 innings but was finally captured by the 'Varsity 3-2. Each pitcher had 15 strike-outs to his credit but Shutteworth, though he pitched great ball, was landed on safely nine times, while Meehan allowed his opponents to garner only 3 safe hits off his delivery. Joyce batted well for Duquesne, having 3 safe wallops.

The score:

DUQUESNE	R.	H.	P.	A.	E.	BETHANY	R.	H.	P.	A.	E.
Hayes 3.....	1	1	0	1	0	Carnegie 2.....	0	1	2	2	0
Joyce c.....	0	3	16	1	2	Harmon r.....	1	2	0	0	0
Wise 1.....	0	0	7	1	0	Rodgers 3.....	1	0	2	0	1
Gal'her s.....	0	1	0	3	1	Beck lf.....	0	0	1	0	0
Clough'y 2.....	2	1	1	3	0	Burgin c.....	0	0	16	2	0
Meehan p.....	0	1	2	3	0	Smith 1.....	0	0	7	0	0
Baumer m.....	0	1	2	1	0	Watson m.....	0	0	0	0	0
Egan lf.....	0	0	0	0	0	Shuttle'h p.....	0	0	0	3	0
Heinrich r.....	0	1	2	0	0	Mahan s.....	0	0	0	2	1
Totals.....	3	9	30	13	3	Totals.....	2	3	28	9	2

* One out when winning run was scored.

Two-base hits—Baumer, Meehan, Carnegie. Sacrifice hits—Hayes, Gallagher. Stolen bases—Clougherty 3, Joyce, Egan. Double plays—Gallagher, Clougherty and Wise. Hit by pitcher—Wise, Carnegie. Bases on balls—Meehan, Shutteworth 3. Struck out—By Meehan 15, by Shutteworth 15. Umpire—Delaney.

ST. PHILLIP'S, 2; DUQUESNE, 11.

In a slow game, the 'Varsity walloped St. Phillip's team, champions of the Crafton Church League 11-4. Egan who was on the mound for the home team had everything his own way, allowing the "Champs" to glean only 7 scattered hits off his delivery and causing nine of them to go down by the strike-out route. The score:

	R.	H.	E.
Duquesne.....	3	1	0
St. Phillip's.....	2	0	0

Three-base hit—Baumer, Wise; Stolen bases—Wise 3, Gallagher, Joyce; Hit by pitcher—Hayes, Joyce, Gallagher, Segelman, Snyder; Struck out—By Egan 7, Snyder 7; Passed balls—Sterling 2; Left on bases—Duquesne 10, St. Phillips 3; Umpire Delaney.

CARNEGIE TECH, 5; DUQUESNE, 2.

In the first game of the series between Tech and Duquesne, for the local college championship, the 'Varsity went down to defeat in an interesting game 5-2. The locals seemed to be powerless before the masterful pitching of Carts who was in superb form. Tech took the lead in the fourth when Meehan issued his only free passes of the game and Raisig hit a lucky one for two bases with the sacks crowded. After this the 'Varsity tried hard several times to score but were unable to land on Carts at the critical moments. Meehan, although he lost his game, pitched great ball, having 18 strike-outs. Wise, Gallagher and Claugherty did the only hitting for Duquesne. The score:

	R. H. E.									
Duquesne.....	0	0	0	0	0	0	0	0	2	6 2
Carnegie Tech.....	0	0	0	3	1	0	0	1	0	5 8 1

Two-base hit—Claugherty, Vail, Wehr, Raisig; Three-base hit—Wehr; Sacrifice hit—Egan; Stolen bases—Gallagher 4, Wise, DeMuth; Double play—Hayes, Wise and Joyce; Base on balls—Meehan 2, Carts 2; Struck-out—Meehan 18, Carts 15; Umpire Delaney.

KISKI, 2; DUQUESNE, 2.

On Saturday, May 10, the 'Varsity traveled to Saltsburg to play a return game with Kiskiminetas School. Owing to heavy showers the game was called in the seventh inning, ending in a tie, each team having scored two runs. Mahoney was on the rubber for Duquesne and pitched a steady game throughout, although very little hitting was done behind him. The score:

	R. H. E.									
Duquesne.....	0	0	0	2	0	0	0	x	x	2 4 1
Kiski.....	1	0	0	0	0	0	1	x	x	2 8 1

Sacrifice hits—Crawford, Claugherty; Stolen bases—Monroe, Morris, McCreight; Base on balls—Mahoney 1; Struck out—By Sharpe 10, Mahoney 9.

GROVE CITY, 10; DUQUESNE, 2.

In a weird exhibition filled with wild throwing and poor fielding the 'Varsity lost its next game to Grove City 10-2. The game was ragged throughout, due greatly to the extremely cold weather, which made good playing impossible. It was a close

struggle until the fifth when, by working the bunting game and clouting a couple of opportune drives, Grove City scored 4 runs, sewing up the game. Blatchey twirled for Duquesne and in addition to being hit rather freely, received very wobbly support at times. The score:

	R. H. E.									
Duquesne.....	0	0	0	2	0	0	0	0	0	— 2 6 8
Grove City.....	0	0	1	0	4	0	1	2	2	—10 7 4

Two-base hit—Patterson, Meehan, Joyce; Home run—Simmons; Stolen bases—Veuch; Base on balls—Blatchey 3, Patterson 1; Struck out—Blatchey 3, Patterson 9; Umpires—Delaney and Harkins.

Freshmen.

Although not quite so strong as in former years the Freshmen have developed into a very strong nine and have been making a fine showing against some of the fastest high school teams in the vicinity. In all, they have played five games, the first two of which unfortunately ended in defeats. The Freshmen, however, deserve great credit for the fight they put up, as in both cases they were beaten by a single run. Of the other three games the Freshmen were victors in two, while the third resulted in a tie with Carnegie H. S. 2-2. The game had to be called in the ninth inning when rain intervened. The Freshmen team is composed practically of all new men, most of whom have been showing up well. Travers is the only man from last season and upon him has devolved the duty of captaining the nine. He is also playing a nice game behind the bat. In Spinneweber, Meyers and Welsh, the Freshmen have a trio of fine twirlers who can always be relied upon. Kaedy and Mueller are also aiding the team materially by their timely hitting. The following is their record to date:

- April 23—Pittsburgh H. S. Commercial 3; Freshmen 2.
- May 3—Homestead H. S. 4; Freshmen 3.
- May 9—Pitt. Freshmen 4; Freshmen 7.
- May 10—Duff's College 0; Freshmen 5.
- May 11—Carnegie H. S. 2; Freshmen 2.

Minims.

In keeping with their reputation of former years, the Minims have so far, this season, proved themselves to be one of the fastest teams of their class in the city. To date they have played five games all of which have resulted in victories, thus having the best record of any team in the institution. Although there are many new faces on the team this year, the nine seems to be just as strong as that of last year, which made such a fine record. The team is very well balanced, being equally strong in all departments. On the mound, Daschbach has been twirling fine ball and is ably assisted on the receiving end by Morrissey. In the infield McClain, Connelly, Obruba and Weis make up a fast combination, while Dunn, Flaherty, Pasquinelli and Burns, take good care of the outer garden. In Mulvehill, the Minims also have a fine south-paw pitcher in reserve. The following is their record to date:

Duquesne Minims 8; Frazier A. C. 2.

Duquesne Minims 18; Elbron A. C. 1.

Duquesne Minims 11; Eagle Independents 3.

Duquesne Minims 12; St. George's Commercial 3.

Duquesne Minims 7; Atherton Hurricanes 6.

EDW. A. HEINRICH, '14.



Father Dewe and Some New Church Music.

Rev. Father Dewe, of the Faculty, who is a recognized authority on Church music, has this to say upon some recent compositions.

The musical publishing house of Messrs. Schirmer, New York City, have recently published nine compositions for use in Catholic churches. All of them are above the line of mediocrity, and some considerably above it. They are as follows: Mass "Orbis Factor" for unison chorus, by Montani; Mass in G for soprano, tenor and bass, by Pietro Alesandro Yon; Mass of the

Immaculate Conception in C, for men's voices, by Abel Gabert; Veni Creator Spiritus, for three equal voices, soprano, alto or tenor, and bass, by A. Bat-Schmid; O Salutaris Hostia, for unison chorus or tenor solo, by Rheinberger; Recordare Virgo Mater Dei, duet for tenor and bass, or soprano and mezzo-soprano, by A. Gabert, Ave Verum for three part chorus, men's voices, by Pietro Alessandro Yon, and Ave Maria for chorus of soprano and altos in unison by A. Guilmant. They are all, with the solitary exception of the Veni Creator, arranged with organ accompaniment, and they are all in full conformity with the motu proprio of his Holiness Pope Pius X.

The Mass "Orbis Factor" is worthy of great praise. The voice part is easy, adapted for a small ordinary choir, and the organ accompaniment of a rather elaborate nature, takes away that element of monotony that is too often the necessary evil of unison composition. The Mass of the Immaculate Conception is written in quite a modern style, but is churchly and devotional. A rather unusual feature is the termination of the Kyrie, ending abruptly in the chord of the major, thus leading straight into the Gloria, which is written in the corresponding key. The Mass in G, by Yon, abounds in simple interesting fugues and there are certain harmonizations that are decidedly Wagnerian. But only a skilled choir could do justice to the composition on account of the great independence of the various parts. The other compositions are also of an interesting nature. They have, each one, a distinct idealization. The Veni Creator especially has a very attractive melodic character, but requires very great precision if its real beauty is to be brought out. The Ave Maria reminds one of the fourteenth century style and has a simple mediaeval beauty of its own that cannot fail to please. We can only conclude by saying that the compositions are all of them worth an examination at least, and that there is no reason why any of them should fail to stand the test of time.



Heroic Struggle for Education in Holland.

The Catholics of Holland understand thoroughly the importance of religious teaching in the schools,—and they do not think that it is now, at the very moment when the level of religion seems, in many places professedly Catholic, to be descending, that they can allow themselves to be content, with advantages hitherto gained and to fall asleep in a culpable confidence. The Catholics of Holland, in spite of every obstacle and every in-rooted prejudice, private and official, have arisen to the situation, and are putting forth every exertion to favor the “épanouissement” of religion among the young. In their recent Congresses they made the school question in its every phase the central point of their deliberations and resolutions. Nor were they content to provide for works that would insure the preservation of the young after their school days were over. They went down to the very foundation of the young man’s character formation and bent every effort to insure religious teaching in the lower schools, basing their interest, in this regard, on the conviction that whatever success the “Patronages” and clubs for young men may subsequently attain, must have been initiated in the primary schools and in the solid religious principles therein imbibed.

With them, as with us, there are public schools as well as private schools, side by side,—but with this difference, that many of these private schools, entirely Catholic, receive allocations from the Government, when certain requisite conditions of efficiency and inspection are fulfilled. Within these schools religious instruction is fully imparted by the Catholic teachers, even within the hours of school.

Even where it has been found impossible to establish separate Catholic schools, the municipalities, for the most part, make no difficulty in giving to the clergy every opportunity to impart religious instruction outside of school hours.

To stimulate their zeal, a commission has been established at Utrecht, whose purpose it is to inquire, at all times, and in the most detailed fashion, into the manner in which this important feature, of religious teaching, is being carried out.

Their questions—put to every teacher—comprise three great groups:

(1) Prayers, (2) Doctrine, and (3) Religious Character of the Instruction.

(1) "When do the children learn the first, simple, ordinary prayers? the Prayer after Mass—the Litanies—the Rosary?"

"What prayers are recited at the different times of the day?" A most exacting inquiry is made into daily attendance at Mass, not only on the part of the children, but even on the part of the teachers themselves.

(2) Then as to the Doctrine—"Where is it taught? Are there pictures to facilitate especially the lessons in Sacred History?"

"Are there good charts of Palestine? "Is there a proper distinction made between Biblical and Ecclesiastical Geography on the one hand, and profane geography and history on the other?"

"What manuals are used?"

"Are steps taken to train the pupils in the best manner of teaching the Catechism?"

(3) "How do they try to infuse a religious character and atmosphere into the profane subjects: reading, grammar, history, geography, natural sciences, singing and drawing; so as to make of them so many channels of religious instruction?"

Thus the Catholic people of Holland feel earnestly, and acknowledge openly, the deepest interest in the religious character of their primary schools. They have made of it the principal subject of their discussions, as it is the chief object of their preoccupations.

They realize—and their Commissions have insisted on this declaration—that what gives to their schools their true religious character, their specific mark as Catholic schools, is not the mere number of hours devoted to purely religious instruction during the week, nor the fact that Mass is attended each day, but the care taken by the teachers to create around the children, all day long, a general atmosphere of Catholicity that will mean religious training elicited from every element of the daily school

life, and from every influence which the children encounter in the school-room !

No wonder Holland may justly claim the honor of showing a greater proportionate increase of Catholicity and Catholic spirit than any Protestant country. Her hierarchy has now been restored for over half a century, and the 350,000 Catholics of Holland at the beginning of the past century have been increased until to-day it is two millions, with every appanage, in literature, churches and schools, that could characterize the most Catholic of countries.

P. M.



JOTTINGS.

EVERYBODY'S playin' it, playin' what?
Handball, no; Football, no;
Baseball ! yes.

Chorus—We have a team just like the team,
That certainly was not bad,
It was a team and the finest team
That Duquesne ever had.
A dear old college team with hearts so true,
A team that wore the colors red and blue,
We have a team, just like the team
That made the boys feel glad.

'TWAS the coldest day of winter, and the thermometer registered on the negative side; still the music teacher must wander forth to elicit new trade. He was a sad sight with his much used music roll held snugly under his arm; but he was happy, this was his fortune: for on examination, it was found that this very music roll contained many notes.

THE dramatic writer of the Senior Class, Mr. Lappan, has recommended that bewitching waltz song from Gypsy Love, "Never feed a horse with a bridle on, for he won't eat a bit."

WHILST the Juniors were in secret council the other day, the

Senior scout, Edward Misklow, opened the door and shouted, "I hear they are both going together." And the Juniors in unison asked, Who? There and then the Seniors of Twelve scored one, when Eddie responded—"Feet."

LITTLE St. Thomas (Mahoney) has often remarked and truthfully, too, "you can push a pen, but a pencil must be lead."

DOC CLIFFORD only drew down a small salary last month, but with a full salary this month expects to pay all outstanding debts. Don't throw it, it's got a nail in it.

JOHN HAYES had his squad out to Heinz's factory on Washington's Birthday. One of the lads was lost, and the worst is feared. Heinz's have fifty-eight varieties on the market now. Also this plant is known to turn out articles pickled.

BUNK McKENNA and Shorty Gelm at the Duquesne University Law School intend to infuse into the younger generation of lawyers the happy knack of saying out directly what one wishes to say. For instance, we all know that two and two are four. But our present style of a lawyer would say: "If by that particular arithmetical rule known as addition we desire to arrive at the sum of one said two and another said two; we should find—and I say this boldly, without fear of contradiction: I even repeat, we should find by that particular arithmetical formula of problematical science hereinbefore mentioned, and sir, I take all the responsibility for the statement I am about to make, that the sum of the said two given, added to the afore-said two would be four. Or as George McManus would say you are not guilty but you must pay two million dollars."

EVERY Sunday evening the music is a delightful feature at the concerts given by the different classes. Much credit should be given to Prof. C. B. Weis for the able manner in which the orchestra has been brought to such a high standard.

WE were on diet-training for the baseball team? No, isn't that it? No, it was Lent then.

F. S. CLIFFORD, '12.

The Total Abstinence Society.

A great deal of activity has been shown recently by the large and zealous body of total abstainers we have. A little over a month ago their president, J. V. O'Connor, at the suggestion of the Very Rev. President of the University, invited Mr. Charles D. McShane to give the boys a talk. This tireless and successful worker in the holy cause came very readily, and spoke for nearly an hour in a most earnest and entertaining manner. He supported his statements with arguments drawn from his own experience as a hotel man, as a lawyer, and as manager of the Gatlin Institute for Inebriates. The boys listened with rapt attention, and the President only voiced their sentiments when he thanked Mr. McShane very warmly for his address.

A number of *zelateurs* have lately been working to increase the membership, which is now very near the second century mark. The delegates elected at the last meeting, May 23, to represent the society at the annual convention, at Irwin, on June 12, will be very proud to present this report. They are Edward Misklow and John Kane. William Groff was elected alternate.

Several members of the C. T. A. U. have also proposed to use their literary ability by writing temperance stories.

(from the minutes) W. J. S., '12.



EXCHANGES.

The Ex-Man feels that, before he bids adieu to the many welcome visitors that have been, during the past year, bringing solace and cheer to his Sanctum, he ought to make the readers of the DUQUESNE MONTHLY sharers with him in the delight which he experienced in reading some of the poetic effusions that grace the pages of our Exchanges. The only regret he has is that the exigencies of space preclude a more extensive collection. But the extracts which he has thus, more or less at random, selected, will, he trusts, be the best and most practical evidence of the

general excellence attained by the large number of our College Journals.

A Nativity of the Renaissance.

Angelic choirs of heaven's host are heard
Weaving sweet melody with harp and voice.
The Virgin knows the sound; her hour is come—
She cannot doubt the signs for very joy.

O wondrous faith! Yet signally fulfilled:—
Her Child that once came forth to heaven's light:
Lo here,—His body cradled in rude straw!
A cave has echoed with His infant wails!

—*Georgetown Journal.*

The Road-Side Cross.

Aye, there it stands! Sad relic of an age
When Faith was Europe's just and only pride,
And Truth supreme with peasant, king and sage,
When Europe's boast was—Jesus crucified!

O Europe! THEN thy noble heart was sound,—
No painful sigh did rack thy heaving breast:
Thy children loved those mysteries profound,
And in their crosses found true peace and rest.

Ah, no! For even yet the road-side cross
Is honored by the pilgrim on his way;
The timid maid still kneels on velvet moss
Before the Savior's image pale—to pray!

—*St. Vincent's Journal.*

The Night Before Exam.

(A *Poe*-etic Phantasy Dedicated to the Society of Psychical Research)

Once upon a midnight dreary, as I pondered weak and weary
Over many a quaint and curious page of philosophic lore,
Suddenly there came a slamming, as of some one loudly
damning—

Damning all this metaphysics and its cognates o'er and o'er.
 'Tis some other Senior plugging, looking for this subject's core—
 Only this, and nothing more.

—*The Manhattan Quarterly.*

After the Battle.

Night closed around the foemen's way,
 And darkness came o'er wood and hill,
 Where those who fought the strife that day,
 Lay on the ground, cold, stark, and still.
 But others who were faint and weak,
 Would not retreat, nor leave their post,
 Whose visages with blood were streaked,
 That morn received the sacred Host.

—*Mt. St. Joseph's Collegian.*

(To be continued in our next issue)



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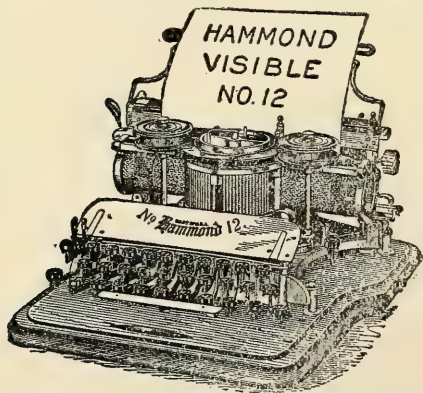
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No. 9.

Farewell, Alma Mater!

Farewell, *Alma Mater*, farewell to thee now !
I sigh as I leave thee, tho' bays crown my brow;
Farewell, *Alma Mater*, farewell ! tho' thou art
The life-breath that stirs me, the pulse of my heart !

Mine eyes are entranced with the bright sunset glow
Spread over the harbor; but forth I must go—
The bark bears me from thee to sail o'er the deep,
While toward thee I gaze, *Alma Mater*, and weep.

I weep, for the care-free, blithe spring-time is o'er,
And duties I know not dim Fate has in store.
In stature a man, but in heart still a child,
Fain would I yet stay 'neath thy tutelage mild.

I linger with love o'er each corner and room—
A thousand bright memories spring into bloom;
Must ties so enduring be shattered in twain?
Or will my ship bring me back to thee again?

On ! On ! O'er the ocean the breeze bears my bark;
My heart, like its billow, heaves deeply and dark:
But I fear not—I have, as the guide of my youth,
The rudder of Faith and the starlight of Truth !

M.

The Progress of the World.

"Man," says Cardinal Newman, "is a being of progress." This characteristic is noticeable even in the primitive ages. Man, three thousand years before the time of Christ, had invented writing, had learned to domesticate and utilize the horse, the ox and the dog; he had begun the conquest of the mighty deep, he had learned to weave cloth and fashion clothes. In architecture, the ancients made wonderful progress. The Pyramids of Egypt, the Hanging Gardens of Babylon, the Colossus at Rhodes, the Parthenon in Athens, the Coliseum at Rome are testimonials of their skill and proficiency. In Greece, especially, the study of philosophy was highly cultivated: the names of Socrates, Plato, Aristotle are immortal. In literature, we have Homer, Euripedes, Aeschylus, Herodotus, and Xenophon among the Greeks; Cicero, Virgil, Horace, Tacitus and Plautus among the Romans. No greater orators have ever lived than Demosthenes and Cicero, the one at Athens, the other at Rome. In the field of scientific endeavor, the names of Archimedes and of Euclid occupy a pre-eminent position. Truly man was progressive in those early times, progressive in literature, in art and in science, ever seeking to add comfort and conveniences to his mode of life.

Since the dawn of mediaeval times, but more especially since the thirteenth and fourteenth centuries, this progressive spirit has been manifest. We have had wonderful, almost miraculous inventions and discoveries: the art of printing, the steam engine, the discovery of the power of electricity, the telephone, the telegraph, wireless telegraphy and the aeroplane. Besides these, there are hundreds, aye, thousands, of discoveries and inventions which minister to our ease and comfort, and which we use every day without thinking of the wonderful progress of which they are the result.

The spirit of progress has been felt in literature, in art, in science. In literature, Dante, Chancer, Shakespeare, Goethe, have achieved fame; in art, we have Raphael, Michael Angelo, Murillo; in science, Galileo, Boyle, and Newton have astonished the world by their discoveries. I might go on to speak of the progress made in other fields of endeavor, but the line must be

drawn somewhere. Let us now consider the part which Christianity has played in all this progress of the modern world.

Before the advent of Christianity, the world was steeped in paganism. The only people who believed in the one God were the Hebrews, a downtrodden, conquered race, completely under the Roman yoke. Elsewhere in the world, in Gaul, in Rome, in Greece, in Egypt, in Babylon, in all parts of Asia, wooden and metal images were adored and human sacrifices were offered to appease the wrath of these pagan gods, who were in reality nothing more than demons or evil spirits. The morals of these pagan peoples were low and degraded. Indeed it was the luxurious and immoral lives led by the Athenians that caused their downfall, and the same cause may be assigned to the fall of the Roman Empire. In what is now France, Germany, and Austria, the people were savages, without religion, without culture, leading a nomadic life, and engaged in perpetual warfare. Now, what changes did Christianity effect?

At the time when Imperial Rome was at the mercy of every species of violence and corruption, as well as undermined by a slow but inevitable decay, a gentle, humble religion, the doctrine of Jesus Christ, insinuated itself into the minds of men, grew at first in the silence and obscurity of the Catacombs, became stronger by persecution, and finally erected the triumphant banner of the Cross on the ruins of the Capitol. The victory was complete. The harsh, cruel games of the Coliseum, the dreadful combats of the arena, came to an end; the harsh Roman laws were softened; the status of woman was improved, and a general uplift, both moral and social, was the result of the introduction of the new religion, Christianity.

The barbarian Goths, Vandals, and Gauls, were the next to be converted, and to feel the mystic influence of Christianity. To their conversion the Roman provinces owed their immunity from the excessive cruelties which pagan barbarians seldom failed to inflict upon a conquered foe. Alaric left untouched the treasures of the Roman churches, and the Vandal King, Genseric, yielded to the prayers of Pope Leo the Great and spared the lives of the inhabitants of Rome.

The Franks were converted during the reign of Clovis.

"The conversion of the Franks," says Milwam, "was the most important event in its remote as well as in its immediate consequences in European history." Some years after the event the Franks, under Charles Martel, completely overwhelmed the Moslems at the battle of Tours. Thus, the Franks newly-made Christians, saved European civilization from an appalling danger such as had not threatened it since the days of Attila and his Huns. Charlemagne, the grandson of Martel, rendered invaluable services to civilization. He re-established the Roman Empire, and made it Christian, he labored to instruct his subjects by the institution of schools and the dissemination of books, through the agency of the copyists in the monasteries. He invited western Christendom, and created among his subjects religious, intellectual and social bonds which have never been severed.

Let us come now to the Crusades. The crusades were military expeditions organized by Europeans during the eleventh, twelfth and thirteenth centuries to wrest from the Moslems the Holy land and the Sepulchre of Christ. Though the avowed object of the crusades was never realized, the indirect results of the crusades were many and far-reaching. We shall consider but two. The knowledge of Oriental or of Graeco-Arabic science and learning gleaned by the crusaders through their expeditions greatly stimulated the Latin intellect and helped to waken in western Europe that mental activity which finally resulted in that intellectual outburst known as the Renaissance. Christianity played an important part during the period: manuscripts of the ancient classics had been preserved in the monasteries; they were now brought out, recopied by the patient monks, and scattered throughout Europe. Pope Nicholas V. sent out explorers to all parts of the West to search for manuscripts, and kept busy at Rome a multitude of copyists and translators. Julius II. and Leo X. made Rome a brilliant center of Renaissance art and literature.

Another great result of the crusades was the incentive given to geographical exploration. It was this spirit of maritime enterprise and adventure, coupled with zeal for the spread of the Gospel, which inspired the voyage of Columbus in 1492.

Perhaps you have never considered the matter from this view-point before. How wonderful is this ! The establishment of Christianity, 1900 years ago, the crusades 1,000 years later, and the discovery of America in 1492, all closely connected ! This great country of ours, extending from sea to sea, owes its existence, its very life, to that Christianity, which coming into this world 1,900 years ago, has changed the lives of men, softened the harsh laws of paganism, promoted art and science, improved the morals of the world, and stands to-day the bulwark of liberty and freedom, by the grace of Christ, our God and Protector !

JOHN V. O'CONNOR, '12.



"O'Donnell Abu," in Latin Verse.

The following translation of "O'Donnell Abu !," adapted to classic surroundings and associations, has been made specially for the DUQUESNE MONTHLY by its distinguished author, whose scholarly productions in Latin Verse have already graced the pages of the MONTHLY's predecessor, *The Pittsburgh College Bulletin* :

"PRO PATRIA MORI!"

CANTAT io ! resonans lituus clangore superbo,
Martius et clamor fremitu clarescit in auras;
Carpit iter sonipes agilis Vadimonis ad undam,
Tibris ut in viridi jungat se valle catervis.
De patriis montana jugis rue cuncta juvenus,
Nescia corda fugae, nullo terrenda periclo;
Signa sub intrepidi properent ducis agmina Turni;
Militibus variis densae prodite phalanges
Omnibus effusae saltus montisque latebris;
Pro patria veteri sanctum pugnate duellum !

Auxilio princeps nobis Mezentius ardens
Multo rege venit, multa cum gente feroci;
Illius ante feras acies en ! mille superbi

Alipedes phaleris exultant aere coruscis,
Accola de Tiberi rapitur quibus acer in hostem.
Heu mihi! quam multum foeda formidine pectus
Loricis etiam tectum trepidabit aënis!
Hostis et immanis graviter graviterque dolebit,
Vectus ab infesta rapidi cum turbinis ala,
Turne, tuus minitans perstrinxerit illius aures
Martius attonitas horrendo murmure clamor!

Bellonae rabies furias imitata luporum
Saevit in Ausonios diris ululatibus agros;
Impavidae volitant aquilae super aequore campi;
Urbe gravem praedam vacua rapit improba vulpes;
Raptores quicumque metu deterreat, omnis
Ense truci periit, fugit aut miserabilis exul!
Quisquis amas ferrum prompto vibrare lacerto,
Arripe tela manu valida, molire bipennem!
Quasque diu debes Teucris nunc incute poenas
Omnibus: Æneadae norunt bene robora Turni:
I pete sublimi patriae certamine famam!

Sacram defendit Rutulum gens inclyta causam,
Majorumque domos dulces arasque deorum:
Crudeles extendit atrox Mars ense ruinas,
Praedonumque rubet rutilus nox ignea flammis.
I mete cum Turno strictis mucronibus hostem,
Rursus et antiquae renova discrimina pugnae,
Fida Latinorum proles, fortissima virtus;
Perfidus ultorem Latii fac sentiat ensem
Advena: pro patria marium nutrice virorum
Rem gere, vim fraudem peregrini frange tyranni!

REV. N. J. BRENNAN, C. S. Sp.,

President Blackrock College, Dublin.

O'DONNELL ABU.

(A. D. 1597. By M. J. McCANN.)

PROUDLY the note of the trumpet is sounding,
Loudly the war-cries arise on the gale,
Fleetly the steed by Loc Suilig is bounding,
To join the thick squadrons in Saimear's green vale.

On, every mountaineer,
Strangers to flight and fear;
Rush to the standard of dauntless Red Hugh!
Bonnought and Gallowglass
Throng from each mountain-pass!
On for old Erin—O'Donnell abu!

Princely O'Neil to our aid is advancing,
With many a chieftain and warrior-clan;
A thousand proud steeds in his vanguard are prancing,
' Neath the borders brave from the banks of the Bann:—

Many a heart shall quail
Under its coat of mail;
Deeply the merciless foeman shall rue,
When on his ear shall ring,
Borne on the breeze's wing,
Tyrconnell's dread war-cry—O'Donnell abu!

Wildly o'er Desmond the war-wolf is howling,
Fearless the eagle sweeps over the plain,
The fox in the streets of the city is prowling—
All, all who would scare them are banished or slain!

Grasp, every stalwart hand,
Hackbut and battle-brand—
Pay them all back the deep debt so long due:
Norris and Clifford well
Can of Tir-Conaill tell—

Onward to glory—O'Donnell abu!

Sacred the cause that Clan-Conaill's defending—
The altars we kneel at and homes of our sires;
Ruthless the ruin the foe is extending—
Midnight is red with the plunderer's fires!

On with O'Donnell, then,
Fight the old fight again,
Sons of Tir-Conaill all valiant and true !
Make the false Saxon feel
Erin's avenging steel !
Strike for your country !—O'Donnell abu !



The College Graduate An Ideal Knight.*

LADIES AND GENTLEMEN:—

It is with a certain feeling of trepidation that I have accepted the honor and privilege conferred on me by my *Alma Mater* to represent her in this solemn assemblage.

I fully realize the significance of this occasion, and I feel instinctively the character of the intellectual atmosphere that pervades this splendid gathering.

On the other hand, I cannot but remember the prestige and dignity of the institution I represent; an institution which, if I am not mistaken, is just now the youngest of America's Universities, an institution which has had but a youthful career beside that of many represented here to-night, but which with all its youth stands forth, vigorous and healthful, and already crowned with the successful achievements of a ripe and glorious manhood.

Nor can I forget the scenery and settings of the stage upon which we play our part to-night, and of the wondrous industrial and populous center that has been chosen for our present Educational Convention. It has been the theatre of many struggles. It is even to-day the very spot on which most vigorously and most acutely the great conflict between labor and capital is being fought out. It is the melting pot of

*This address was delivered on "College Night," at the recent Convention of the Catholic Educational Association, by Mr. John Kane, President of the Duquesne University Alumni, as the chosen representative of his *Alma Mater*.

nationalities and of all the elements that are entering into our future American citizenship. At this two-fold point of view, therefore, it presents most absorbing problems, particularly, I should say, in the subject matter which has been occupying your attention, namely, that of Education.

To answer and solve these problems, to mould these newcomers into worthy participants of our free institutions, to make them contribute to the progress and prosperity of our country, instead of becoming a menace to its stability, is a work to which education must contribute a leading part.

With all the warring elements and factions that surround us on every side, there is a call for another Crusade. It is once more the Cross against the Crescent. Christianity and the civilization which she alone engendered, against the standard and forces of infidelity ! Who shall be the leaders of this modern and gigantic conflict if not the Christian Knights, the true heroes of ancient chivalry, the chivalry of faith that has never died.

You have read in youthful days of those olden knights; their deeds have echoed to your ears in song and story, in myth and legend of heroic and Christian times. You turned from the pages of pagan literature, eloquent and beautiful as they are, but barren and empty of inspiring things, you turned from those pages even of their greatest stoic, Cicero, the mind disgusted and the heart oppressed with the cruelty, the misery, the corruption that these pages reflect from pagan men and their pagan dieties: cruelty of the proud master, misery of the down-trodden slave, equal corruption of both slave and master. What a sad picture, without any redeeming or brightening feature, without any alternative between those extremes of human pride and human degradation.

You turned from those cheerless pages to the chronicles of Christian times. Already when you perused the gospel, you read, for the first time, the story of the Good Samaritan, who was the first of Knights, the prototype of chivalry, the precursor of Christian Charity, none other than the Savior Himself, who thus preached the Gospel of Charity to the oppressed, more effectually by example than could ever be done by voice or pen.

It was He that handed down to the nobler instincts of

humanity the care of the poor, pity for the down-trodden, love even of the slave as a brother and an equal before God. It was He that made the works of charity to the blind and the lame be deemed henceforth the works of Divine Mission: "Go back and tell your master that the blind see, the lame walk, the poor have the Gospel preached to them." It was His inspired disciple that rang out upon the astonished world this strange but consoling message: "Religion clean and undefiled before God and the Father is this, to visit the fatherless and widows in their tribulations, and to keep oneself unspotted from the world." This, then, became the distinguishing work of Christianity,—“by this shall all men know that you are my disciples,”—charity, consecrated and divinised in the very person of the Redeemer Himself. And this was the distinguishing mark of early Christian civilization. But during the subsequent periods of bloody persecutions, every other mark was merged in that of martyrdom, till the dove of peace settled upon the face of Europe, and Rome became the center of the new civilization, as she had been the mistress of the olden paganism.

Soon, however, her imperial power weakened under the jealousy of rival rulers, and her provinces in the north dissolved before the Huns and Visigoths. Once more the sway of might, of armed force, of brutal power asserted itself, and it seemed as if the ancient order of unquestioned despotism would be permanently restored. But, happily for the world, for peace, and for civilization, there was a mighty barrier raised against oppression in the person of the Church and her institutions. It was her influence that stayed the arms of the mighty, that interposed for the protection of the weak. It was she that roused in the hearts of her sons that innate sense of justice and generosity that, in pagan times, had lain dormant or oppressed by passion and selfishness. It was she that gave birth to chivalry, in the framing and setting up before the ambition of men an ideal of heroic character based upon charity and christian brotherhood. In this ideal were interwoven and combined those grand and noble virtues which even the most degraded of men look up to as the highest expression of human emulation; the strength that will confront every peril, the valor that will rise above every

assault, the modesty that bespeaks the truly brave and noble in spirit, the loyalty that never fails where duty and obedience calls, the knightly courtesy that knows how to recognize equality, the compassion that respects the weak and the poor as the heritage and treasure of Christianity, the absolute devotedness to the person of Christ's Vicar upon earth, as the ultimate source of every inspiration.

To all this, more than to the feats of arms or the service at court, or the tilts in the tournaments, or to the military exercises on horseback, were trained originally the Christian laymen that aspired to Knighthood.

It was because they were influenced by these noble sentiments more than because they were clothed in the snow white garb of Knighthood, and clad in coat of mail, accoutred in helmet, spurs, and gauntlet, or armed with the sword, the battle ax or spear, that the champions of charity sallied forth with valor and confidence to enforce the rights and redress the wrongs of the poor, the weak and the oppressed.

And, to-day, Gentlemen, once more we need those champions of every good and noble cause. We need the modern Christian Knight with the same principles of old, with the same ideals as in those heroic times. Thank God, too, we have them in our midst, on every side and in every walk of life, gathered from every rank of layman and cleric.

We have those who glory in being the successors of the grand old Hospitalers of St. John. We have the Catholic Knights of America whose aim it is to lift the widow and the orphan and the helpless above the wave of dependence and poverty. We have the Catholic Order of Foresters whose ambition it is to promote friendship, unity and true christian charity among men. We have the Knights of St. George; we have the members of the Ancient Order whose name recalls the loyalty, the bravery, the sacrifices and the heroism of centuries on the part of Ireland's best sons. With many others we have that noble organization, named after the great and courageous discoverer that first planted the Cross upon our Western Shores, whose desire it is to develop in the Catholic and American layman of every national and social origin, the fraternal and

charitable spirit that should characterize those who are, at once, sons of the Church and citizens of the great Republic, and whose ambition it is that every single knight should renew in actual practice the noble deeds of past ages, by furthering every great educational and religious enterprise, by leading in the vanguard of every charitable work, by devotedness in the service of Church, and by patriotism in the service of country.

To all these noble purposes we, the Knights of Columbus, are absolutely pledged; and that, in this country, we are aiming at their accomplishment, the records of our order clearly show. Whether it be the maintenance of Catholic Education, the remedying of Socialistic conditions of unrest and exaggerated conflict between labor and capital, or contributions to local or national charity; whether it be the personal service of our membership in the work of the Juvenile Court, in the Conferences of Christian Doctrine, in the support of our orphaned children: in all these noble causes the Knights of Columbus aim to repeat the glorious achievements of their fathers in the faith.

But they realize that a still broader field lies open to their zeal and ambition, as Christian Knights whose primary motto is charity to the poor and neglected. They behold the saddening spectacle of thousands and thousands of the neglected, the unemployed and the uneducated. And so to bring to these suffering and afflicted souls the remedy, not of vain schemes, protests and projects, but of hope, faith and brotherly comfort, they propose to take up their position along the lines of existing conditions and of existing legislation.

They propose to modify, if possible, not to destroy. They propose to bring into the mutual relations of labor and capital the canon of charity and brotherhood, in the confidence that when workmen and employer meet upon that common platform and look into each other's eyes, as equals and brothers before God, they will adjust their difficulties without conflict, or at least without passion, bloodshed and resultant ruin.

They realize too the harrowing spectacle and the still more serious and absorbing problem of that vast multitude of immigrants passing into the country, and especially into this community, without adequate provision for the practice of their

religious duties, or even for their ultimate introduction to the privileges of American citizenship.

Here they land, and are swallowed up at once by misguided or unprincipled zealots, who with all their efforts to modify or eradicate the religion of the foreigners, can never eventually make of these unfortunate people but prospective infidels, and a source of danger and menace to the peace and stability of our country.

We have resolved not to remain idle before such a task; we have been roused from the fatal lethargy to which as individuals we had long been accustomed; and we shall make every personal sacrifice to remedy these evils, to prevent this loss. The eight hundred members of the Premier Council of this great city, to which I have the honor to belong, have pledged themselves to become eight hundred apostles to these incoming peoples, fathers to their orphans, teachers to their children, comforters to their poor and needy, guides in citizenship and models in true patriotism to all.

For such a task, and others of a similar character that confront us, that appeal to our energy, and, may I say, to our enthusiasm, the palpable need of the hour is education. Besides the armor and the sword of the spirit, we need the helmet and the shield of profane science, we need the torch of human learning. To meet and answer the perplexing problems that present themselves on every side, we need more than the possession of truth, we need the men that can expose it clearly and defend it valiantly. We need the sound thinkers, the eloquent speakers, the fearless writers, and even the sturdy and practical philosophers that can be the instruments of faith to plead for justice, to subdue the protests of discontent, to enlighten the minds, to convince the hearts, to persuade the wills of the ignorant and helpless masses that are a prey to sophistry, to prejudice and to passion.

And where shall we find the candidates for such an exalted and difficult mission? Where shall be accomplished the training for such a course of high endeavor and of knightly combat? Where else but in our Catholic Colleges, where the picked youth, the sons, not of wealth or rank, not of family and fortune, but of

intellect and piety, like the youthful candidates of olden times, undergo the long and arduous novitiate of preparatory education; where, like the pages, they sit at the feet of their experienced masters, and then, as squires, learn the exercises of mental wrestling, and acquire all the refinements of courtesy and chivalry that entitled their prototypes of old to hear from the lips of the presiding Knight the solemn words, "In the name of God, of St. Michael and of St. George, I make thee a Knight; be valiant, courteous and loyal," and then to go forth as the fearless champions of faith, hope and Christian charity. This is the training that is now more than ever needed. This is the training that is given to the graduates in our Catholic Colleges.

Where Conscience and Will are developed side by side with Intellect, there, respect for authority, reverence for high ideals, necessity of self-discipline are taught and practiced; there honor, probity and unselfishness are cultivated; there, in a word, not merely the *surface* is touched, but the very *springs* of man's moral nature are reached.

What a noble ambition, gentlemen! What a glorious picture! What an exalted achievement! The Catholic College moulding the future citizen, the future leader, the future Knight, in accordance with all the ideals of Christian manhood and of American patriotism!



VALEDICTORY.

This is, indeed, a gloriously sad night for the graduate as he glances out into the smiling countenances of a myriad of friends. The splendor of this happy assemblage, augmented by brilliant light and pleasing apparel, stimulates in the heart sentiments of joy that rise to the throat and check one's power of expression. The numerous plaudits convey to us a message of delight that but faintly expresses the universal gladness in the breasts of those who here unite in extending congratulations and good wishes. For the moment, the transport lasts and all is exultation, but

recovering, one realizes that, although year after year similar manifestations of felicity are made, yet to us these commencement exercises are our first and last. As the shades of evening draw closer and closer, the dark night rushes on apace, and brings to a close the fleeting moments of the joy of triumph. When this portly curtain falls and separates us from your view, you will withdraw in the same blissful mood in which you are now, but here,—here is where the parting must be made more gently, the very thought of which dispels our joy and afflicts the heart.

To-night our *Alma Mater* looses the chord that long has bound us to her fertile shores. Under her guidance, the fragile barks have been reconstructed according to the model of vessels that long have plied the uncertain waters of the sea of life. Deep in our hull lies a store of intellectual provisions carefully laid by master hands during the course of many years of labor. The masts are erect with courage, the compass points towards the Truth, the fires are kindled with hope, the sea is calm and peaceful, and all forebodes an auspicious cruise. Soon will be seen, on the golden horizon, a new fleet setting out on its maiden voyage to distant shores. Tried shall we be by the fierce winds and billows, by the darkness and loneliness of the night, but onward shall we sail to the inevitable goal of our destinies:

“I have loved thee, Ocean! and my joy
Of youthful sports was on thy breast to be
Borne like thy bubbles, onward: from a boy
I wanton'd with thy breakers—they to me
Were a delight; and if the freshening sea
Made them a terror—'twas a pleasing fear. . .”

The feelings that arise upon the occasion of such a parting are, indeed, difficult to express. As we survey the situation, there arise joy for the past, sorrow for the present, and hope for the future.

How could our sentiments for the past be otherwise, as we look back over those happy years spent within the walls of our *Alma Mater*? In her familiar precincts, we imbibed the wisdom of our beloved professors—knowledge for which they have often sacrificed all hope of material or temporal gain. Their

cheerful words, ever fraught with lessons of higher and nobler import, repose within us, and rise like a thousand swords to repel the enemies of justice and truth. Truly, we might now say, as petty sorrows dwindle into joys, that Virgil aptly described our happy state in speaking of the Elysian fields:

"There holy priests and sacred poets stood
Who sang with all the raptures of a God:
Worthies whose lives by useful arts refined,
With those who leave a deathless name behind,
Friends of the world and fathers of mankind."

And to you, fellow-students, among whom the bonds of friendship have been gripped more closely,—what a solemn aspect this parting takes! The fleeting years have united us, as it were, into a happy family in which individual cares have become our cares, and individual joys, our joys. Those happy countenances that cheered the class-room each morning as we returned to the scene of our labors, no longer shall grace our daily routine. Your voices, so gentle and pleasing in conversation, and so loud and nerve-racking on the campus when the glory of *Alma Mater* was at stake, to us will soon be silenced by the cruel hand of fate. "Every parting is a form of death," but how much more like death is this one in which we are separated, not only from the guidance of a kind and loving mother, but also from the comfort and consolation of one another!

At present, O *Alma Mater*, how can we express our thanks for this priceless gift you have given us, other than by words, which shall fall into an echo and die. Our resolve is for the future. Then every good act on the sea of life will be to you a consolation and a tribute. We shall try to apply your principles in such a way as to please the Master, whereupon we need not fear being unfaithful to the sacred truths so worthily instilled in our hearts.

Soon shall we be about our work, classmates, and though we be separated as a body, let the spirit of our union be maintained forever. We shall live on thus united until the unrelenting hand of Time hastens us to our reward, where we shall all dwell in eternal friendship and love.

To all must we now say "Farewell,"—to our glorious *Alma Mater*, our professors, our fellow-students, and our friends.

For them all we have only words of kindness, and good wishes.
The time has come; we are prepared; and all seems well:

"My task is done—my song hath ceased—my theme
Has died into an echo: it is fit
The spell should break of this protracted dream.

Farewell! a word that must be, and hath been,—
A sound which makes us linger;—yet, farewell!"

E. J. MISKLOW, '12.

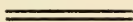


The Mind's Flight.

Past mountain tops the fairy skips at night,
To sport with starry heaven's glitt'ring light;
And, envious of the blushing eastern skies,
With fleeing train of Night, retreating hies.

Or, weary of the noisy haunts of men,
In pensive mood, he roams through woodland glen,
And comes at dusk, to watch the flowers nod—
Then speeds on lightning wings direct to God.

—*The Columbia* (Fribourg).



Life.

This life is but a passing dream
Lit up by pleasure's fitful gleam.
Each joy is father to new pain
And swells but sorrow's endless train.

One spectre lone—the parting way—
Looms up to mar this joy one day,
Not time nor space shall from me part
The friend well-chosen of my heart.

—*The Exponent*.

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EDITORIAL.

The Year 1912.

With this number of the MONTHLY, the Staff of 1912 wishes to say farewell to its numerous subscribers and patrons. The year has been most successful for us, as well as for the University in general. We have witnessed the establishment of a new law school, and the institution of several new courses. All of these have progressed remarkably, in spite of the fact that they are as yet merely in their infancy, and forecast an excellent future for the University. In addition, the other departments have reached a standard never before attained, especially in regard to numbers. Everything has been encouraging for us, but we must confess that the claims of our studies have at times prevented the carrying out of our good intentions in regard to our literary work. Occasion-

ally, our Exchanges have been neglected because of lack of space, and we regret that we have not taken that active interest in critical reviews which previously have been a characteristic of the editors. Nevertheless, we have enjoyed and duly appreciated our Exchanges, and thank them all for the extreme pleasure they have afforded us. Likewise, we wish to thank all our subscribers, and all those who have in any way aided us in our efforts. Thus, we lay down our pen and say *adieu*, assured that our successors will rise to the occasion and resume our work with an ardor surpassing that of their predecessors.

E. J. M.



Are We Truly Progressing?

No matter what we may think of the propriety of the slogan which has been selected for our city, we can not but feel that there is no word, no idea with which Pittsburgh could be better associated than that of Progress.

It is but one hundred and sixty years since the illustrious father of our country stood upon these banks of the Bell Riviere, at the meeting of the waters and, from this historic spot, prophesied to the Governor of Virginia the future value and importance of its magnificent situation.

Since then, what a history of progress and development! When we look back upon the last century and a half, we see this strategic point, so feeble at the start, become the prize most eagerly coveted by the great contending powers in far-off European wars. We behold one long series of struggles for a doubtful and precarious existence in the midst of savage and blood-thirsty enemies,—we follow its career as a youthful borough, a vigorous commercial center, a thriving town, and, now, a great industrial metropolis. And then the thought comes up to our minds, and the words to our lips, “what wondrous progress! What a rapid march in the triumphant career of civilization and development, of astonishing enterprise and energy!” The very atmosphere we breathe is redolent of energy as it is of progress.

But is it industry alone that has effected this great result—

that has achieved for Pittsburgh such a proud and world-wide eminence—making her be—deemed and called the most progressive, the most industrious, the most representative of American cities?

No! Industry is not enough to make the ideal abode of men that should enjoy the full privileges of human nature and of human liberty. Labor, and toil, and trade, and commerce are but the transitory means, the artificial instruments, the material aids. They can appeal to the higher instincts of man,—they can not respond to the natural craving of man after knowledge and truth. The progress of wealth, of industry, of commerce became the appanage of our great city—but we needed a further and a higher progress—the progress in the labor and industry of the mind, an advancement in science and art, in the commerce of the intellect.

It should have seemed, indeed, to many who looked for the first time through the vistas of our smoky atmosphere—over our valleys teeming with the noise and bustle of industry, and across to our cloud-capped hills—that the only ambition we had was to excel in the stern race for wealth and commerce. But this was only a surface glance that engendered calumny and injustice. Soon, however, that smoky atmosphere—which was for us, her citizens, but the evidence of her throbbing industries and glorious energy—was pierced by tower, and temple, and minaret, that spoke most eloquently of science, of religion, and of art. And upon those crested hills, as well as upon the bosom of those valleys, arose the libraries, and schools, and museums that spoke of other ambitions than those of mere material gains: the ambition to excel in intellectual as well as in industrial progress.

But we must not forget that there are yet other things than industry, and science, and art, in which true progress must be made—and the neglect of which will render us like the plant that, with its appearance of visible and luxuriant growth, falls suddenly into a corrupted weed. These things, the most important of all, are the solicitude for personal virtue and uprightness of character, the deep sense of positive religious convictions, and unfailing respect, in every walk of life, in private and in public, for the principles and ideals of morality. Without all these, there can be no progress that can be properly considered genuine, lasting, advantageous, or worthy of a free, enlightened and Christian people.

JOHN V. O'C., '12.

ATHLETICS.

Judging from the records made and the results achieved by the 'Varsity in former years, it appears that the team has not been quite so successful this Spring as in past seasons, although they have made a very creditable showing. It was generally admitted that there was sufficient material on hand for a winning team, but it seemed that the nine was never able to hit its stride. A lack of consistency seemed to be evident throughout the whole season, as one day the team played gilt edged ball, while on the next occasion they would go completely to pieces. However, the number of games played this season is greater than for many years past, as twenty-one contests were staged. Of this number, ten were captured by the 'Varsity, while nine were hung up to the credit of their opponents. Two others, against Kiski and Muskingum, resulted in even breaks. The games played since last issue are as follows:

DUQUESNE, 4; MUSKINGUM, 4.

On May 16 the campus was the scene of one of the greatest games of the season. For 15 innings the 'Varsity and Muskingum College battled for supremacy, until darkness intervened, which necessitated the calling of the game. Throughout the contest luck seemed to desert the home team, as they had men on base almost every inning, but were unable to score. Wise twirled the first part of the game, but was relieved by Meehan (after the ninth) who pitched great ball, allowing only one man to reach first base in five innings. Gallagher and Baumer hit well. The score:

DUQUESNE	R.	B.	P.	A.	E.	MUSKINGUM	R.	B.	P.	A.	E.
F. Joyce, 1.....	0	0	21	0	0	Johnson, s.....	0	1	1	1	1
Wise, p-m.....	0	2	0	2	1	Marshall, c.....	2	2	20	3	0
McDon'll, r.....	0	0	3	1	0	Allison, 3.....	1	1	1	0	0
Mee'n, m-p.....	0	0	2	0	0	Don'dson, 1.....	0	1	14	0	0
Gal'gher, s.....	2	3	2	0	3	Wyatt, m.....	0	0	1	0	0
Cl'herty, 2.....	0	0	4	8	2	West, p.....	0	1	1	3	0
Baumer, l.....	1	3	1	0	0	Lemmon, 2.....	0	0	3	5	1
Hayes, 3.....	0	1	1	6	0	Patton, r.....	1	1	2	0	0
M. Joyce, c.....	1	2	11	1	0	Baker, l.....	0	0	3	0	0
Totals.....	4	11	45	18	6	Totals.....	4	7	45	12	2

Duquesne.....	0	1	0	0	2	1	0	0	0	0	0	0	0	0	0—1
Muskingum.....	1	0	1	0	1	0	0	0	1	0	0	0	0	0	0—4

Two-base hits—Gallagher, West. Stolen bases—Wise 4, Gallagher 7, F. Joyce, M. Joyce 2. Sacrifice hit—Wise. Bases on balls—Off Wise 1, off Meehan 1, off West 3. Struck out—By Wise 5, by West 10, by Meehan 7. Umpire—Delaney.

TURTLE CREEK, 7; DUQUESNE, 3.

In the next contest, May 18, the 'Varsity was defeated by the strong Turtle Creek Independents at the latter place. Meehan pitched a steady game, but lost because Turtle Creek annexed a few timely bingles. The score.

Turtle Creek.....	0	0	1	0	0	6	0	0	*—7
University.....	0	0	0	2	1	0	0	0	0—3

Three-base hits—Robinson, F. Joyce. Sacrifice hits—Nelis, Meehan, Hays. Stolen bases—Nelis, F. Joyce, M. Joyce, Gallagher. Base on balls—Off Sipes 2, off Meehan 4. Struck out—By Sipes 7, by Meehan 12.

TECH, 6; DUQUESNE, 9.

In the second game of the series with Tech for the local College Championship, the 'Varsity secured sweet revenge for the drubbing administered them by the Techites a few weeks before. In addition to capturing the game, the home team had the satisfaction of driving Carts, Tech's star southpaw, from the rubber in the sixth. The game was very interesting and fast throughout, and was featured by the heavy batting of Duquesne. Meehan besides pitching a splendid game hit Carts for a home run. Baumer also contributed to the victory by lacing out a single, double and a triple. The score:

DUQUESNE	R.	H.	P.	A.	E.	C. TECH	R.	H.	P.	A.	E.
M. Joyce, c.....	2	3	11	1	0	Hamilton, m.....	1	0	1	0	0
Wise, m.....	1	1	2	0	1	Vail, l.....	2	3	0	0	0
Clough'y, 2.....	0	0	3	3	0	DeMuth, r.....	0	1	3	0	0
Baumer, l.....	1	3	2	0	0	Wehr, c.....	0	1	15	1	1
Gallagher, s.....	1	0	2	0	0	Hall, 3.....	1	0	1	0	1
Meehan, p.....	1	1	0	0	0	Gearhart, s.....	1	2	0	0	0
F. Joyce, l.....	0	0	5	1	0	Morehead, l.....	1	0	7	0	0
Hayes, 3.....	2	2	1	1	1	Raisig, 2.....	0	0	0	4	0
Korpanty, r.....	1	1	1	0	0	Curtis, p.....	0	0	0	2	0
						Morehead, p.....	0	1	0	0	0
Totals.....	8	11	27	6	2	Totals.....	6	8	27	7	2

* Kelly batted for Carts in the sixth.

Duquesne University.....	1	0	1	0	0	4	0	3	0—9
Carnegie Tech.....	1	0	0	0	0	0	0	5	0—6

Two-base hits—Baumer, Hayes, DeMuth, Morehead. Three-base hits—Baumer, Joyce, Gearhart. Home runs—Meehan, Vail. Stolen bases—M. Joyce 2, Wise 3, Baumer 2, Gallagher 2, Hayes 3, Korpanty, Wehr. Hit by pitcher—Wise, Hall. Bases on balls—Meehan 4, Carts, Morehead. Struck out—By Meehan 9, by Carts 12, by Morehead 1. Umpire—Wilsom.

BELLEFONTE ACADEMY, 0; DUQUESNE, 4.

The next team to fall before the prowess of the 'Varsity was the Bellefonte Academy nine. Mahoney twirled for Duquesne, and by splendid pitching secured the first shut-out of the season. The 'Varsity sewed up the game in the first inning, securing three tallies through a few timely hits, coupled with the wildness of Decker, who was on the mound for the Academy boys. The game was called at the end of the seventh by agreement. The score:

Duquesne.....	3	0	0	1	0	0	*—4
Bellefonte.....	0	0	0	0	0	0	0—0

Stolen bases—M. Joyce 2, Meehan, Baumer 2, Hayes, Gallagher 2, Clougherty, Beatty, Dillon, Symes. Double plays—Mahony, Hayes and F. Joyce; Negley and Arhenz. Bases on balls—M. Joyce, Hayes, Jamison. Struck out—By Mahony 5, by Decker 2. Passed balls—Negley 2, Beatty 1. Wild pitches—Decker 3. Umpire—Delaney.

BETHANY, 8; DUQUESNE, 7.

On May 27, the 'Varsity played a return game at Bethany, being defeated by the close score of 8-7. Duquesne had the game practically cinched until the ninth, when Bethany taking advantage of the loose fielding of the locals, and aided by a few opportune hits, scored three runs, enough to capture the game. The score:

Bethany.....	3	0	0	0	2	0	0	0	3—8
Duquesne.....	0	0	0	3	4	0	0	0	0—7

Two-base hits—Rodgers, Beck. Three-base hits—Carnegie, Harman, M. Joyce. Home runs—Bergan. Stolen bases—Wise, Baumer 2, Beck. Double plays—Beck to Smith. Bases on balls—Off Shuttleworth 3, off Meehan 1. Struck out—By Shuttleworth 9, by Meehan 14. Umpires—Suddoch and Lindsay.

WESTMINSTER, 3; DUQUESNE, 13.

Westminster College, the next attraction on the Bluff, went down to defeat by the decisive score of 13-3. Egan who was on the mound for Duquesne, pitched a steady game, striking out ten men, and allowing only five scattered hits. Wise's long drive over right field fence for a homer was the feature of the game. The score:

Two-base hit—Gallagher. Three-base hit—Coulter. Home run—Wise. Stolen bases—Baumer 5, Hayes 4, M. Joyce 3, Meehan 2, Gallagher, Clougherty, F. Joyce, Wise, Paraish, Wilson. Hits—Off Scrafford 11 in 7 Innings, off Coulter 2 in 1 inning. Hit by pitcher—Egan 2. Bases on balls—Off Egan 1, off Scrafford 2, off Coulter 2. Struck out—By Egan 10, by Scrafford 4, by Coulter 1. Umpire—Delaney.

IRWIN, 8-5; DUQUESNE, 3-4.

Duquesne next celebrated Memorial Day by two games to the fast Irwin Independents at that place. Both contests were slow and uninteresting. Wise and Mahoney pitched the morning game, while Meehan was on the mound in the afternoon fray. The scores:

MORNING GAME.

Irwin.....	4	1	1	2	0	0	0	0	*—8
Duquesne.....	0	0	0	0	1	0	1	1	0—3

Two-base hits—Hunter 2, Hayes. Home runs—Ferguson, W. A. Neill. Sacrifice hit—Hayes. Stolen bases—Hayes, Meehan. Struck out—By Martin 9, by Wise 2, by Mahoney 5.

AFTERNOON GAME.

Irwin.....	0	0	4	1	0	0	0	0	*—5
Duquesne.....	0	3	0	0	0	0	0	0	1—4

Two-base hit—Ferguson. Stolen bases—Milburn, Gallagher, Wise, Meehan. Passed ball—Hunter. Wild pitches—Spalla, Meehan. Hit by pitcher—By Spalla 2 (Clougherty, Gallagher), by Meehan 2 (Rau, Brezler). Bases on balls—Off Meehan 3. Umpire—Palangis.

GROVE CITY, 1; DUQUESNE, 3.

In the game at Grove City the following Saturday, June 1, the 'Varity showed a complete reversal of form, and succeeded in downing the fast Grove City College nine, in one of the best games of the season. The boys deserve great credit for the

victory, as this was the first defeat suffered by Grove City this year. The score:

GROVE CITY	R.	B.	P.	A.	E.	DUQUESNE	R.	B.	P.	A.	E.
Simons, c.....	1	0	9	2	0	M. Joyce, c.....	1	0	10	1	0
Boone, l.....	0	0	10	0	0	Wise, m.....	1	1	0	0	0
Patterson, r.....	0	1	0	0	0	Baumer, l.....	1	1	4	0	0
H'chinson, 2.....	0	0	3	1	1	Gallagher, s.....	0	1	1	2	1
Conley, s.....	0	1	1	2	0	Hayes, 3.....	0	1	3	1	1
Rutledge, 3.....	0	1	1	4	0	Meehan, p.....	0	0	0	2	0
Veach, l.....	0	0	0	1	1	Clo'gherty, 2.....	0	1	0	1	0
Preston, m.....	0	0	2	0	0	F. Joyce, 1.....	0	1	8	1	0
Gray, p.....	0	0	1	2	0	McDonnell, r.....	0	2	0	0	1
Totals.....	1	3	27	12	2	Totals.....	3	8	26	8	3

* Rutledge out for not touching base.

Grove City.....	0	0	0	0	0	1	0	0	0—1
Duquesne.....	2	0	0	0	0	0	0	1	0—3

Two-base hits—Rutledge, Clougherty, F. Joyce. Sacrifice hit—Boone, Wise, F. Jayce. Stolen bases—Simons, Conley. Double plays—F. Joyce to Hayes. Hit by pitcher—Simons, Hayes. Bases on balls—Off Gray 1, off Meehan 1. Struck out—By Gray 9, by Meehan 10. Umpire—Frew.

INDIANA NORMAL, 3; DUQUESNE, 0.

On Monday June 3, the locals traveled to Indiana, and suffered their first shut-out of the season at the hands of the Normal boys. Inability to hit the opposing pitcher was the chief cause of the 'Varsity's downfall. The score:

	R.	H.	E.
Duquesne.....	0	0	0
Indiana.....	0	0	0

Stolen bases—M. Joyce 2, Hayes. Struck out—By Meehan 9, by Breckley 6. Base on balls—Meehan 3, Breckley 3. Umpire—Dougherty.

WEST VA. WESLYAN, 6; DUQUESNE, 2.

The 'Varsity continued its losing streak by dropping the next contest to West Virginia University. The game was practically handed to the visitors through the weird fielding of the locals, although some blame for the defeat must again be attributed to Duquesne's inability to hit. Mahoney, who was on the rubber, pitched a steady game throughout. The score:

	R. H. E.											
Duquesne.....	1	0	0	0	0	0	0	1	0	2	3	6
W. Virginia.....	0	1	1	0	0	0	0	1	3	6	7	2

Two-base hit—D. Joyce, Reeder. Stolen bases—Toothman, Trail. Struck out—By Mahony 9, Trail 14. Base on balls—Mahony 3, Trail 2. Hit by pitched ball—Hayes, Toothman. Umpire—Delaney.

INDIANA, 5; DUQUESNE, 0.

On June 10, the University campus was the scene of the last game of the season. Indiana Normal was the attraction, and for the second time this season, succeeding in white-washing the locals. Light hitting by both teams characterized the contest, but Indiana gained the decision by taking advantage of the many errors of Duquesne. Clougherty and McDonnell hit well. The score:

	R. H. E.											
Duquesne.....	0	0	0	0	0	0	0	x	x	0	4	6
Indiana.....	1	1	1	0	0	2	0	x	x	5	5	0

Two-base hit—McDonnell. Three base hit—Clougherty. Double play—Wise to Clougherty. Stolen bases—Rheam, Morasky. Struck out—By Meehan 6, by Breckley 5. Base on balls—Meehan 3, Breckley 1. Hit by pitched ball—Baumer, Trainor. Umpire—Delaney.

Minims.

For the second consecutive season, the Minims have gone through their schedule without suffering a single defeat, and thus having met and defeated all the fastest teams of their class in the vicinity, they still retain the Midget Championship of Western Pennsylvania. In all they have played fourteen games, most of which were won by very decisive scores, as a glance over their record will show. From the fine article of ball put up by the team throughout the whole season, they have established the reputation as being the fastest aggregation that ever represented the Minims. It is difficult to point out any member of the team in particular, as being worthy of special mention, as all contributed their share towards the success of the team. All played together for the common benefit, and it was because of this consistent team work that they were able to achieve such a fine record. The following players composed the Minims: Morrissey,

McClain, Connelly (Captain), Obruba, Weis, Dunn, McInness, Pasquenelli, Daschbach, Mulvehill, Brown and Flaherty.

The following are the games played since last issue.

	R. H. E.											
Duquesne Minims.....	0	3	4	3	2	1	0	0—13	10	3		
T. P. Jones.....	0	0	0	0	1	0	0	0—1	3	5		

	R. H. E.											
D. M.....	2	0	1	0	2	2	1	2	x—10	12	3	
Beechview Juniors.....	0	0	0	1	0	0	0	0	1—2	2	2	

	R. H. E.											
D. M. (10 innings).....	0	3	1	1	0	0	2	0	1	2—10	12	3
Beaver Falls.....	2	3	0	1	0	0	0	2	0	0—8	7	3

	R. H. E.											
D. M.....	0	0	0	0	0	1	1	0	3	1—6	7	3
Pirate White Sox.....	0	2	2	0	0	0	1	0	0	0—5	11	2

	R. H. E.											
D. M.....	0	3	1	0	2	0	1	2	x—9	15	2	
Junior Boarders.....	0	1	0	1	0	0	1	0	0—3	8	5	

	R. H. E.											
D. M.....	3	1	0	2	2	2	0	0	x—10	8	2	
Highlands.....	0	0	1	0	0	0	1	0	0—2	6	3	

	R. H. E.											
D. M.....	0	1	0	3	1	0	2	0	x—7	11	3	
Elbron A. C.....	0	0	0	0	0	0	0	0	0—0	3	7	

	R. H. E.											
D. M.....	3	0	4	0	3	2	0	4	x—16	14	1	
Fourth Ac.....	1	1	0	0	1	0	1	0	0—4	5	9	

	R. H. E.											
D. M.....	5	4	1	0	1	2	3	0	x—16	19	4	
Athertons.....	4	0	0	0	0	0	0	1	0—5	2	6	

EDW. A. HEINRICH, '14.



COLLEGE NOTES.

Economics in the Law School.

Every Thursday evening, last year, the Rev. J. A. Dewe gave lectures on Economics and kindred subjects in the Law

School. They were very well attended and much interest was shown. The various subjects were dealt with in a practical manner. When, as so often happened, there appeared great discrepancy in the views of standard authors and statesmen, an attempt was made to analyze these opinions and to show the amount of truth they respectively contained. The different platforms of the Socialists were examined in connexion with the successive elements of Economic Theory, care being taken to show the causes of the errors as well as the truth that might accidentally accompany those errors. During the latter part of the course attention was also called to the discrepancy, sometimes only too visible, between legal and Economic definitions of such things as monopoly, rent and strikes, and to the importance of dealing with these subjects, not only from the legal and traditional, but also from the Economic, standpoint.

Economics Within the University Walls.

During the past year an interesting study was made of the most important elements of Economic theory. Especial attention was paid to the connexion between Economics and kindred sciences. Up till recent years writers on Economic subjects had concentrated their attention mainly on what was called the "Economic man," that is to say, man inasmuch as he is influenced by material desires. But the purely economic man as such does not exist. Men are always under the influence of other factors, and these also have to be taken into account, otherwise consequences most subversive of the public good might be derived from the erroneous assumption of the "Economic man." Among the most important elements of Economic theory that have been studied might be enumerated value, labor, capital, exchange, the nature of market, different kinds of markets, and their methods of procedure. Nor were the chief elements of distribution overlooked, such as rent, interest and profits. These were considered not only in the light of the principles propounded by the old and modern classic Economists, but also in their relation with modern problems and statistics. In this respect, rather a departure was made from the usual method of handling such subjects. But in the growing science of Economics both the inductive and

deductive method must be adopted. Certain fundamental principles and definitions must indeed be laid down, but these principles have to be enriched with a great number of well ascertained facts, experiments and observations. Next year, will, be taken up the study of the history of Economics. A course will also be given in Sociology in the strict sense of the term, that is to say, the study of society merely as such. The text book will probably be the "Psychology of Politics and History," by Rev. J. A. Dewe, and published by Longmans. In the words of the reviewer of this book in the *Ecclesiastical Review*, there is as yet no Catholic text-book on this subject, like, for example, Father Maher's Psychology. But this, for the time being, may be used as a very worthy substitute.

Our Delegates at Irwin.

On Wednesday, June 12, the twenty-fifth annual convention of the C. T. A. U. of the Pittsburgh diocese met at the pretty town of Irwin, some twenty miles up the Pennsylvania Railroad. A large number of delegates, men and women, and several companies of uniformed cadets, were there.

Rev. Father Malloy, spiritual advisor, Messrs. J. V. O'Connor, president, Edward Misklow and John Kane, delegates, represented the University T. A. Society. They were warmly congratulated on their fine report, and Rev. Father Beane, who presided at the sessions, expressed his regret that the examinations, then in progress, prevented our society from sending the number of delegates to which it is entitled. Father Malloy had the honor of nominating Father Beane for the office of president, which he has so ably filled for several years past. Needless to say, he was elected. Our spiritual advisor also served on the resolutions committee, whose chairman was Rev. Charles Gwyer, '05. John V. O'Connor was a member of the committee on constitutional amendments, and Frank Clifford, delegate from Homestead, was a member of the auditing committee.

Following the Solemn High Mass which opened the convention, the Reverend President delivered a sermon, filled with the fire and the pathos he knows so well how to command; but he did not forget the strong appeal of cold facts and trustworthy

statistics. Everyone carried away the conviction that Total Abstinence is a cause worth working for, a movement that richly deserves the solemn approbation recently bestowed on it, or rather confirmed, by our Holy Father the Pope.

Some of the resolutions passed by the convention,—which resolutions determine the particular way in which the efforts of the Union will be directed during the coming year—were particularly interesting. It was determined to solicit the aid of the School Board and of pastors and teachers, to educate our Catholic youth about the evils of intemperance; to beg our charitable organizations to give more care to those who, through injury or disease, are more or less irresponsibly victims of the drink habit; to use the Press more and more in furthering the cause.

Our society will be reorganized early in September, so as to take the part we ought in the Silver Jubilee Celebration, which is fixed for October 10, 1912.

M.

“The Play’s the Thing!”

To say that our annual play, produced on June 5, in the Lyceum Theatre, was a success, is putting it mildly. Officials of the theatre declared that not for months had the big playhouse held so monstrous a crowd. As the *Gazette-Times* put it, “the management was forced to hang out the S. R. O. sign before 8:15 o’clock.” That the rollicking farce, “What Happened to Jones,” “took” with the audience, was evident from the almost continuous laughter that greeted its presentation. To quote the dramatic critic of the *Dispatch*,

“There was fun from the moment the curtain rose, and the audience quickly found itself in happy sympathy with the young men on the stage. Both those who wore their natural garb and those who appeared as the women of the cast, showed that they had an understanding of the niceties and the necessities of stage work more than is ordinarily the case with amateurs who tread the boards at rare intervals, and the result was that everything went with an enjoyable swiftness and smoothness that prevented the drags which are fatal to farce. . . . The whole production went with a dash that made the audience glad to be there.”

All the morning papers praised the work of Frank Hipps in

the title role; "he played," said the *Dispatch*, "with a readiness and ease that showed him well cast." Every member of the supporting company came in for a good share of merited praise. The *Post's* discriminating critic dealt out to them an especially generous meed of laudation; and the *Gazette-Times* summed up the situation by asserting that "the entire cast worked in a well-drilled and capable way."

The *Pittsburgh Observer's* article deserves to be quoted *in extenso*:

Duquesne University students on Wednesday evening, June 5, attracted an unusually large audience to the Lyceum Theater, and every one present voted them splendid entertainers. "What Happened to Jones," a three-act comedy, was the vehicle, and the boys certainly made the most of its many ludicrous situations. There was nothing amateurish about the whole production, and there was neither halt nor hitch.

It is difficult to single out any particular actor who deserves a larger share of praise than his fellows. The six "ladies" attracted a great deal of attention. They were faultlessly dressed, and in voice and bearing might be favorably compared to the famous Julian Eltinge. Daniel Boyle was quite at home in the role of the saucy, knowing Peggy. Florence Ubinger did a very clever bit of character work as Helma, the Swedish servant-girl. In the part of Mrs. Goodly, "who knew how to manage a husband," Clarence Sanderbeck sustained the reputation he has gained as a portrayer of matronly roles. George Isherwood as the amorous spinster, Alvina Starlight; Leo McCrory as the romantic Marjorie, and Raymond Siedle as the dignified and literary Minerva, acquitted themselves splendidly.

Walter Schmid acted the part of Anthony Goodly, D. D., with distinction and refinement, even in the scenes where most embarrassment fell to the lot of that gentleman. The character of Richard Heatherly was acted in a finished manner by John F. R. Corcoran. Excellent work was done by Henry Carlin in the small role of a policeman, and by Joseph Noroski in the part of the superintendent of the sanatorium. Frank Joyce showed decided tact in his portrayal of the antics of an escaped lunatic. His Indian war dance was hugely enjoyed by the audience. Edward J. Misklow as Ebenezer Goodly, professor of anatomy, must be accorded a full measure of praise. In voice, expression, and gesture, he was all that the part called for.

Undoubtedly Jones, the versatile and quick-witted traveling man, was the most attractive as well as the central character of the play. Frank Hipps' rendering of the part was artistic in the highest sense. His resourcefulness in every emergency, the quick passage from the droll originality of the salesman to the suave gravity of his assumed clerical character called forth continual bursts of laughter.

Certainly, the boys from the Bluff have never staged a more successful play.

Drills and gymnastic exercises, under the direction of Professor Charles Geber, constituted the second part of the program. They were followed with much interest, and many clever individual performances were greeted with rounds of applause.

The vocal and instrumental music that interspersed the second part gave evidence of the high excellence attained by the pupils of the University. The violinists were trained by Prof. Caspar Koch, the instrumentalists and the orchestra by Prof. C. B. Weis.

The *Pittsburgh Catholic* had an equally lengthy and equally laudatory report of the entertainment.

Many express the regret that our plays are so few and far between. This, like many other things, will be remedied before long—let us hope!

E. J. M.

Elocutionary and Oratorical Contests.

This year the Elocutionary and Oratorical Contests brought to light some new and splendid talent. The prize-winner in each division was evidently the one who had worked hardest in preparing his selection; and, indeed, the excellence and finish of the various contestants' work showed that much chiseling and polishing had been gone through. The clear, youthful voice of David Gorman, his wonderfully distinct enunciation, and his sympathetic rendition of that old favorite, "The Swan Song," easily forestalled the Judges' decision in his favor; though in one or other of these particulars the other contestants in Division III. were about his equals. Daniel V. Boyle, by his very creditable rendering of "Cigarette's Ride and Death," merited first honors in Division II. The First Division gave four long pieces, all meritoriously executed; "The Dying Alchemist," a rather heavy piece for one so young, was however successfully handled by Gabriel Gurley, who was declared the winner of the medal. The big audience seemed equally pleased with all the orations, but concurred in the opinion of the Judges that Joseph Burns's forceful and enthusiastic presentation of the theme, "Pittsburgh Promotes Progress," placed him first among the orators. The Judges were Mr. Joseph H. Reiman, Supreme President of the Knights of St. George; William H. Lacey, Esq., Instructor at the

Law School; and Rev. John F. Enright, Acting Rector of St. Mary's Church, Forty-sixth Street. The latter made a most acceptable spokesman for his colleagues. Some delightful music agreeably varied the programme.

J. A. M.



OBITUARY.

MR. ROBERT TINDLE McELROY, Lecturer on Criminal Law at Duquesne University Law School, died suddenly near his home in East End, on Monday, May 20. The news of his death caused widespread sorrow, for he was very popular with all who knew him. He had held several important positions in the city government, among others that of Assistant District Attorney. His widow and parents and other surviving relatives have our deepest sympathy.

COMMENCEMENT DAY.

Amid the pomp that befitted the closing day of its first full year as a University, and amid the regrets and good wishes that betokened the ties of unmistakable affection that have sprung up between the students and their *Alma Mater*, Duquesne University of the Holy Ghost sent forth on June 19 another band of graduates. At the Solemn High Mass, sung by Rev. Fr. Patrick McDermott, assisted by Fathers Pobleschek and Malloy as deacon and subdeacon, the whole student body received the Bread of Life. The baccalaureate sermon, replete with timely advice and pertinent anecdote, was delivered by Rev. Father Dewe, Professor of English and Economics. At the risk of prolonging this article, we give ourselves the pleasure of making some excerpts from the sermon.

BACCALAUREATE SERMON.

"The private calendar of the individual is not measured merely by the rising and setting of the sun, merely by the sway

this way and that of the pendulum, but by the living energy of thought. There are days that stand out from the other days, red letter days. . . . The graduation day is one of these. Hitherto you have scanned, one by one, the actions of your college life. To-day you look back and regard them as one whole with one connected meaning and purpose, and, above all, as with some powerful search-light by which to peer even into the very future. . . .

"A Catholic education—what does it mean? It means that you have been studying not only the universe, but also your proper relations to the universe; that, not only your mind but also your will, is in harmony, in contact with God and the great world; that you have been trained not only in learning but also in sanctity. Before the mind of man has been placed the great picture of God and the universe. God above all things, the blue and spangled firmament above our heads, the high mountains, the wide rolling plains, the green vales with countless flowers, the mute lips of mother earth, the busy cities with all the din and turmoil and bustle of billions of living human beings, this great picture is placed before the mind, and the Catholic child is taught, not only to know more and more of this great picture, but to recognize practically what he sees, to recognize practically in his conduct that God is above all things, that there his neighbor is equal to himself and merits equal love, and that there is an order in creation which he must observe in his practical conduct. . . . If you examine the lives of great men you will find that they are actuated by some few ideas. But we become not only great artists or statesmen, but great men, that is to say, saints, by allowing our actions to be ruled by some fundamental controlling ideas. . . .

"You are now about to face another education, the education of the great wide world. You have to stand the test of experience. Hitherto your lives have run in the same channels. There have not been the same occasions for cultivating individuality of character as in the world. You have not been tested. A ruined soul in a Catholic college would indeed be a rarity. It would be like a shipwreck in the midst of the

harbor. But in the world you are exposed to temptation, and above you are masters of your freedom.

"The other day I was listening to the choir practising. The voices blended together so well, all seemed to be equal. And then there came the high note, the crisis, the temptation, the trial, the crucial test, and only one voice soared aloft. Who can look into the seeds of time? You may know what sorrow is, what it is to be friendless, what it is to fail and to fall. If there should come upon you moments of despondency, it may perhaps be helpful to remember your *Alma Mater*. Our mother's knees are the first altar from which with unstained lips and innocent hearts we first prattled forth our infant prayers to God. Many is the man who has gone forth into the world, whose heart has perhaps been stained and sullied, and who, returning to his mother, has found all the associations revived—the day of first communion, the happy hours of childhood,—and then the scales have dropped from his eyes and he has been brought back once again to the God of his youth. Return at least once in spirit to this your second *Alma Mater*. This grave high altar before which you have so often prayed; these walls that still echo the wise counsels which you have heard so often and whose wisdom perhaps you realize only when you have to face the world; even the very statues, even the very image of that martyred saint under the high altar—that saint who like other saints finally grasps, only in death, the palm of victory—all these recollections may again rise up before you. Hope will whisper in your ear. You will still struggle on, until the time at last comes for folding up your tents and departing from the transitory desert of this world. . . ."

UNDERGRADUATE EXERCISES.

At 10 o'clock, the faculty and students assembled in the Hall for the proclamation of the results of the fourth quarter examinations. Seventy Certificates (which by the way, are splendid examples of the engraver's art—the work of the Fort Pitt Lithographing Co.) were presented to students who passed in every subject in the four examinations, and 35 Honor Cards were given to students who, though they may have failed in previous examinations, made good in the finals. The Very Rev. President,

after reviewing the very successful year and giving some fatherly counsel, said a few words in honor of two venerable priests present on the stage—Father Goepfert, formerly president of Rockwell College, Tipperary, and Father Richert, his boyhood companion, and one of the founders of Pittsburgh College. Finally he introduced another gentleman, the distinguished scholar who has replaced Maurice Francis Egan as Professor of English Literature at the Catholic University of America, author of many erudite literary articles in the Catholic Encyclopedia, and President Taft's choice as representative at the last Hague Conference, Mr. Patrick Joseph Lennox, B. A., R. U. I. His address was greatly enjoyed by the audience.

PROFESSOR LENNOX'S ADDRESS.

Professor Lennox said he was deeply appreciative of the honor which Duquesne University proposed to confer upon him. Himself a former student of the Fathers of the Holy Ghost in their splendid establishment at Rockwell College, County Tipperary, Ireland, he was honestly proud of the distinction of which those who knew him from boyhood did not consider him unworthy. The first of the long line of doctors who he knew would in the years to come go forth from those walls to spread the name and fame of their *Alma Mater*, he felt himself to be in the position of a foundation-stone on which a fair superstructure was eventually to rise. He was glad to know that the relations between the Holy Ghost Order and the Catholic University of America, of whose famous teaching staff he was a lowly member, had always been of the friendliest, and he hoped they would always so continue. The action of Duquesne University that day would be another link to bind them. Professor Lennox spoke in some detail of the services rendered to Catholic education in Ireland by the three Holy Ghost colleges of Rockwell, Blackrock and St. Mary's, and said that the great outstanding feature of the instructions and training there imparted was its thoroughness; and from what he saw and learned he thought that the same traditions and the same policy were being continued in America. He could not help remarking the air of religion that surrounded all their proceedings. He was particularly struck

by the Solemn High Mass with which the year's work was brought to a close, and by the number of students who had received Holy Communion that morning and the piety and reverential devotion that they each and all displayed. He also paid a graceful compliment to the baccalaureate sermon delivered by Father Dewe, which he characterized as inspiring and ennobling and tending to the formation of lofty ideals. One of the great needs of the day was a practical and vitalizing Christian faith, and there could be no doubt that in that atmosphere a virtue so essential to the welfare of society was being sedulously and consistently cultivated.

Professor Lennox concluded a felicitous address by recounting a number of anecdotes of the times when he and Father Goepfert, Father Hehir, Father Patrick McDermott and Father Henry McDermott were boys and young men together in Ireland. His address was punctuated by cheers, and he sat down amid a salvo of applause, which proved how well he had appealed to faculty and students alike.

GRADUATION EXERCISES.

The graduation exercises were held in the Nixon Theatre. The spacious playhouse was crowded with friends of the Fathers and of their pupils, who came to enjoy the excellent programme and to honor the presence of Right Reverend Bishop Canevin, who presided. Surrounding him were the Very Rev. President and members of the Faculty. The graduates, the singers, and the students' orchestra filled the remaining space on the stage, which was handsomely decorated.

The new era, so auspiciously inaugurated this year, will certainly be a prosperous one, to judge by the earnestness, the genuine enthusiasm, and the mature scholarship that marked the closing exercises of 1912. The music rendered by the orchestra and the chorus sustained Duquesne's high reputation in matters musical; in fact, remarks were heard on all sides attesting the very great enjoyment afforded by the music, both vocal and instrumental. The graduates' and master's orations were intellectual feasts and artistic triumphs, while at the same time replete with most useful practical suggestions that might be taken

home by those who heard them—such was the remark heard from many of them.

The programme of exercises was as follows:

Grand March Duquesne University *Rev. J. A. Dewe*
Students' Orchestra

Latin Salutatory . . James J. Tysarczyk

Chorus, with Orchestral Accompaniment . . .
Soldiers' Chorus *Gounod* Seniors

Oration Education and Progress . John F. Corcoran

Medley of Grand Opera Airs *Recker* Students' Orchestra

Oration Progress and Education in Our Midst . .
John V. O'Connor

Violin Solo Thais . *Monassen* John J. Koruza
Accompanist, *Rev. J. A. Dewe*

Master's Oration The Law, as a Profession . .
Gregory I. Zsatkovich

Chorus, with Orchestral Accompaniment . . .
In This Moment of Farewell *Gounod*
Words by *Rev. H. J. McDermott, C. S. Sp.*

CONFERRING OF DIPLOMAS AND CLASS MEDALS

Address . RIGHT REV. J. F. REGIS CANEVIN, D. D.
Bishop of Pittsburgh.

Valedictory . . . Edward J. Misklow

Exit March Duquesne's Thirty-fourth *Prof. C. B. Weis*
Students' Orchestra

Musical Director, Professor Charles B. Weis

Vocal Director, Professor Caspar P. Koch

GRADUATES

IN THE SCHOOL OF COMMERCE, (1) Diplomas for Accounting were awarded to Egidius Charles Bechtold, Leo Francis Brennan, Albert Joseph Brown, Joseph Alphonsus Burkley, James Joatham Conrad, George Anthony Fox, Joseph Wendle Glaab, Charles Christian Herzog, Norman Richard Heyl, James Little Hopper,

Patrick Joseph Kaedy, William Charles Lightner, Ladislaus Joseph Maciejewski, Edward Andrew Schively, Albert Aloysius Utzig, Edwin Martin Wagner, Joseph John Wittman and Edward Peter Young;

(2) Diplomas for Stenography were awarded to Walter Edward Bauer, Ralph Joseph Criste, George Anthony Fox, John Michael Kane, Patrick Joseph McClain and Thomas James O'Keefe.

IN THE SANITARY SCIENCE DEPARTMENT, Certificates were awarded to James Patrick Burke and Michael Augustine Fisher.

IN THE COLLEGIATE DEPARTMENT, (1) Special Certificates were awarded to Francis Smurr Clifford, James Aloysius Haley and Cornelius Joseph Mahony;

(2) The Degree of Bachelor of Arts was conferred on John Francis Corcoran, John James Lappan, Edward Joseph Misklow, John Vincent O'Connor and James Joseph Tysarczyk;

(3) The Degree of Master of Philosophy was conferred on James Lawrence Brady, M. A., '08;

(4) The Degree of Master of Science was conferred on Thomas Joseph Norris;

(5) The Degree of Master of Arts was conferred on Joseph Aloysius Habrowski, B. A., '10, Gregory Ignatius Zsatkovich, B. A., '07; LL. B., '10 and Richard Aloysius Walsh, D. D. S., '03;

(6) The Degree of Doctor of Literature was conferred on Patrick Joseph Lennox, B. A., R. U. I., '86.

MEDALISTS.

UNDERGRADUATE MEDALISTS: The Silver Medal for Elocution, Class III., was awarded to David J. Gorman; the Silver Medal for Elocution, Class II., to Daniel V. Boyle; the Silver Medal for Elocution, Class I., to Gabriel F. Gurley; the Gold Medal for Christian Doctrine in the High School Classes, went to Jerome D. Hannan; and the Gold Medal for Oratory in the Collegiate Department, to Joseph A. Burns.

GRADUATE MEDALISTS: Leo F. Brennan received the Gold Medal for English in the School of Commerce; Egidius C.

Bechtold, the Gold Medal for Bookkeeping; Ralph J. Criste, the Gold Medal for Stenography; and Albert A. Utzig, the Gold Medal for Excellence in the School of Commerce. The Gold Medal for Philosophy and Classics was awarded to John V. O'Connor, and the Gold Medal for General Excellence, to Edward J. Misklow.

REMARKS BY FATHER HEHIR.

After the conferring of the degrees and the awarding of the medals, the Very Rev. President, Father Hehir, pointed with satisfaction to the fact that 500 students were in attendance during the year just closed. Courses in Economics and Sociology were inaugurated to instruct young men in the true principles of these sciences and to qualify public speakers to elucidate on the platform wherever they should be called these same principles, so that our working classes may be saved from shipwreck on the shoals of Socialism. The Law School was opened with a special blessing from the Holy Father and with the best Faculty that Pittsburgh could supply. In addition to the regular courses, supplementary lectures were systematically given on Legal Jurisprudence, Logic and Economics, and a Debating Society was formed to encourage research, oratory and legal pleading. The decision of the Supreme Court to accept the Duquesne University B. A. in lieu of the preliminary examination admitting young men to register as law students, was welcomed at the University as an acknowledgment that its standard of education was approved of by the highest judicial tribunal of the State.

In fulfillment of her mission to teach all nations, the Catholic Church has always had at heart the true education of her children. She maintains, as she always has maintained, that the education of the child belongs primarily to the parent, and that, as long as the parent performs his duty, the city and state have no more right to prescribe what the child shall be taught than they have to determine what clothes he shall wear or what food he shall eat. Every system of education that excludes religion is in itself incomplete and objectionable. The many crimes, social and political, that so frequently horrify us, may be traced to instruction divorced from religious training. Unbelief is growing alarmingly amongst the people of our nation; in the State of

Pennsylvania alone, one-half the population do not acknowledge themselves members of any Church whatsoever. The lack at present of any traditional system gives rise to the greatest confusion in educational methods and requirements. Elective courses dwarf the mind. New and constantly changing plans for elementary, vocational, technical and professional studies, are formulated yearly, and are soon rejected for other temporizing expedients, but always with unsatisfactory results. All this should determine parents to make every sacrifice to give a complete education to their children, realizing, as they must, that the union of secular and religious training alone is the safeguard and bulwark against the political, social and irreligious dangers that menace the growth, the well-being and the prosperity of our country and our people.

It is with extreme regret that we are obliged to print the Right Rev. Bishop's address only in summarized form. The graduates in stenography took it down, but space forbids our reproducing it in its entirety.

BISHOP CANEVIN'S ADDRESS.

"It is a great pleasure and a great honor, which I appreciate, to be present on this occasion—the first Commencement of Pittsburgh College of the Holy Ghost after its elevation to the dignity of a University. The Very Reverend President has told you of the beginning that has been made by the opening of the Law School and the departments of Economics and Sociology. It takes time, money, and men, to build up a University. . . . All the great Universities of the world grew up under the fostering care of the Church. The first great University—that of Salerno—began with a Medical School; the second, at Bologna, with a Law School; the third sprang up around the Theological School of Paris. For more than a thousand years the Church was the only founder of Universities. And it is strange that the period in which so much was done to spread the light of learning should be called by certain writers and speakers 'The Dark Ages.' Out of these very schools has sprung all the refinement, all the education that is the boast of the 20th century. . . .

'A hundred years from now a future president of Duquesne

University will narrate how its first president spoke to this audience of its hopes, and fears, and prospects. . . .

"We should appreciate the opportunities we have to encourage and promote the undertaking known as Duquesne University, because not only the hopes of the Church, but those of the country, depend on institutions such as this one. . . . The very principles that our government rests on are Christian and Catholic. The student learns to reverence God as the source of all authority. Without obedience to law men are herds, hordes, mobs, not a civilized and organized community. The Church is the school of obedience: she imbues her children also with the principle of justice to all men. The principle of mutual justice is frequently lost sight of in our day. There is no liberty without justice and no justice without the fear of God and the love of our fellow-men. The world around us is to-day divided into two hostile forces. If they were united, happiness and comfort, peace and prosperity would reign among men. The Church alone can make of these two bodies, constructive elements of the edifice of the State, not destructive foes threatening to destroy it.

"We have no time to pause to criticize those secret cabals which meet to rob men of the liberty that is pledged by the flag that is the dearest thing to us after the Cross. We shall be faithful to our country and its laws. We shall guard her liberty as long as the Stars and Stripes wave over her!"



College Night at the Educational Convention.

The Annual Convention of the Catholic Educational Association, beginning on Monday, June 24, in our city, will be a gathering of great interest to all who have at heart the advancement of the cause of education. Very Rev. M. A. Hehir, as President of the College Department of the Association, will direct all its general sessions. Four of our fathers will read papers before different section meetings. The following programme for the exercises of "College Night," Wednesday,

June 26, shows that Duquesne is doing its share on that occasion. It is only proper to state that the other Catholic colleges and universities were invited to contribute to the musical part of the programme, but found this impossible:

Organ Solo "Guillaume Tell" *Rossini*
Professor Caspar P. Koch, Duquesne University

Address "The Catholic Graduate in the Professions"
Leo N. Denny, Esq., St. Vincent College

Vocal Duet "Oh, Haste, Crimson Morning" *Donizetti*
Messrs. John F. Corcoran and Clarence A. Sanderbeck,
Duquesne University

Accompanist, Professor Caspar P. Koch

Address "The College Man, an Ideal Knight"
Mr. John E. Kane, Duquesne University

Medley "Grand Opera Airs" Arr. by *Recker*
Duquesne University Orchestra
Director, Professor Charles B. Weis

Address "Righteousness in Business"
John E. Laughlin, Esq., Georgetown University

Chorus, with Orchestral Accompaniment
"Anvil Chorus" *Verdi*
Duquesne University Seniors and Orchestra
Directors, Professors C. P. Koch and C. B. Weis

Address "The College Man in American Politics"
Mr. Frank A. Smith, Mt. St. Mary's College

Medley "Standard American Airs" Arr. by *Recker*
Duquesne University Orchestra

Address "The Catholic Graduate in Journalism"
Mr. Hugh A. O'Donnell, Notre Dame University

Organ Solo "Marche Héroïque de Jeane d'Arc" *Dubois*
Professor Caspar P. Koch



Closing Exercises of the Law School.

Without the usual public ceremonies that characterize such exercises, the Duquesne University Law School closed its sessions Friday afternoon, June 21, in the law school building, in the presence of the Honorable Joseph M. Swearingen, Dean; J. E. Laughlin, Esq., Vice Dean; V. Rev. M. A. Hehir, President of the University, and Rev. P. A. McDermott, Professor of Jurisprudence.

The proceedings were opened with a very happy address by the Honorable Dean, who congratulated the young gentlemen on the excellent marks obtained in all the subjects of the examinations. He referred particularly to the studious and earnest spirit which they had manifested during the entire year. Mr. Laughlin reëchoed these felicitations and added some good advice in several matters in which their inexperience, as first year students, had manifested itself. But he felt sure that with application of the same character as that of the past year, they would make all the improvement which the faculty could possibly desire.

The Very Rev. President expressed himself as very much pleased with the spirit which the young men had shown, and with the progress which they had made. He dwelt upon the particular advantages which they had, not only in the splendid library at their disposal in their own rooms, but also in the additional courses such as logic, psychology, jurisprudence, and economics, to which they had access. The marks obtained in the respective classes were then read and the proceedings terminated.

P. M.



Dust to Dust.

“Not many years have come and gone for me,
Yet friends whom we no more on earth shall see
Have come and played and labored by my side
And then departed somewhere to abide
Beyond our ken.”—*The Dial*.

The Master's Call.

"Come after me"—

Oh, heed this call the gentle Master spake,
What tho' the way be hard His feet did take,
The cross a galling load? For His dear sake
'Twill lightsome be.

'Tis royal way:

For He, the King of kings, hath gone before,—
Nor light the burden that He loving bore.
And if thy lighter cross oppress thee sore,
His hand will stay.

—*The Abbey Student.*

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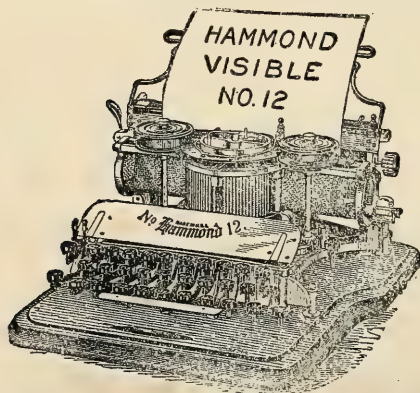
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